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ABSTRACT

This doctoral dissertation examines alternatives for public-school religious education which stress spiritual values but do not conflict with legal restrictions. The study is divided into four parts. Part one is an historical survey of religious education in public schools that includes an interpretation of the legal restrictions and the importance of spiritual education for everyday life. Part two is an analysis and study of teacher training in the area of spiritual education, how various academic disciplines relate to this education, and administrative guidelines used to develop those activities which conform with the philosophy of court decisions. The third part provides objectives and sample elementary-level units which would develop spiritual concepts and yet remain neutral in legal areas. Part four contains a summary, conclusions, and recommendations for further teacher training and curriculum development. (DE)

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THE FOURTH 'R' IN ANALYTIC MODE:

A Study of Alternatives to Religious Instruction in the Public Schools

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ABSTRACT

The purpose of this study was to discover if, and to what extent, it would be possible to teach spiritual values in the public schools. There appeared to be considerable apathy in this regard.

In making the study, it was learned that there were two very important situations which are known only to those who examine this problem seriously: (1) The real roots of the problem are not found in court decisions, but in the culture, and in a process called "the enlightenment;" (2) There are other studies and developments already in progress in this direction.

In addition to the above, it was also clear that the issue of the court decisions has clouded the issues to such an extent, that most literature which applies directly to the situation becomes lost in legal jargon.

In order to approach this problem from a new direction, it became essential that the following criteria would have to be met:

1. The spiritual values would have to be relevant to the needs of the school child.
2. It would have to be shown that they were teachable.
3. The curriculum would have to be in keeping with the legal decisions of the courts, and the general attitude of the public.
4. Factors involving the growth of the child would also need attention.

The study examined three areas: the historical and present situation, teacher preparation, and state and local administration, and

issues within educational philosophy and child development.

It became necessary to assume very little and to attempt the study of a wide range of problems relating to the issues found within theology, history, psychology, sociology, anthropology, moral philosophy, and education.

Three surveys were also made. One was of current teacher training practices that relate to this area. Another was of policies and guidelines developed by State Departments of Education. A questionnaire was issued to some 780 teachers in contrasting parts of the country. This questionnaire attempted to determine teacher attitudes toward the inclusion of spiritual values within the general curriculums.

In addition, suggestions for a short unit for children of the fifth and sixth grade was included to make clear that legal limitations can effectively be met.

There appears to be much that can be done. The recommendations included a development of teacher training programs and curriculum guides.

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This study was made possible by the enormous literature which is available and which demonstrates a concern, that though not universal, does include many well-known writers and popular books. A great debt is owed to the many authors quoted.

The following libraries were used, and the librarians in some instances ordered books from other libraries: California Lutheran College Library, Thousand Oaks, California, The Ventura County Library, California, The University of California at Santa Barbara, California, The Oxnard Public Library, Oxnard, California, The Santa Barbara Public Library, Santa Barbara, California, The Harlingen Public Library, Harlingen, Texas, The Southmost College Library, Brownsville, Texas, and the Pan American University Library, Edinburg, Texas.

In addition, many of the state departments of education took the time not only to reply but also to send material being used by their projects related to this study.

The many teachers of Rio Hondo, Texas, Corpus Christi, Texas, Ventura County, California, and Minneapolis, Minnesota, who took the trouble to complete and return the questionnaire sent to them, helped to make this study more meaningful.

The initial advisor was Alex J. Haggis who guided the development of the "proposal" which marked the first formal step in the development

of the dissertation. Dr. Haggis is Chairman of the Department of Biology at the University of Detroit.

Rudolph H. Weyland served as advisor for the developent of the study itself. In addition to his duties in educational curriculum, he is also a trained church musician and has followed a career in this field as well. Dr. Weyland resides in Visalia, California.

Bob L. Blancett, Ed. D., was Walden's Western Regional Coordinator who examined the manuscript for conformity to dissertation standards. Dr. Blancett is also Superintendent of Schools in Selma, California.

John Mahoney, Ph. D., was one of the readers and gave suggestions and advice on the content and direction of the study. Dr. Mahoney serves as Dean to Walden University.

Frank B. Dilley, Ph. D., was another reader who assisted with important criticisms in the final revision of the paper. Dr. Dilley is a Professor of Philosophy at the University of Delaware.

The format of the dissertation follows the basic rules which are found in *Manual for Writers* written by Kate L. Turabian (Chicago: The University of Chicago Press, 1973).

The final copy of the dissertation was typed by Mrs. Georgylyn Estruth. Mrs. Estruth resides in Santa Barbara, California.

The author's wife, Jean Hogan Dudley, who is both a professional writer and teacher aided in editing the manuscript.

Project Still Waters of Households for Christ aided by making the printing facilities available for the questionnaire and other correspondence. This organization also provided postage for the survey.

VITA

The author was born in Burma of American missionaries. He also went to high school in Burma at a Catholic Parochial school. His A. B. degree from the University of Redlands was in sociology. Later, he worked in an airplane factory, a California prison, as a probation officer, served in WW II as a para-trooper and member of a counter-intelligence team.

Following the war he was trained in some six different seminaries (one of them Jewish), had some experience as a minister and then went into teaching. Part of his teaching experience was elementary level instruction and part of it high school teaching. In addition, he was engaged in special education in a California Youth Authority School of Corrections.

He is a member of a professional organization in education and in religion as well. With his wife, he wrote a book, *Through the Eyes of a Dead Man*, which was a discussion of contemporary religious issues. He also prepared papers for two religious societies on the Prophet Micah and on the application of Game Theory to religious situations.

For four years he was a mathematical analyst in engineering computer applications. This, together with three National Science Foundation fellowships, provided a rich experience in modern technology.

CHAPTER I

INTRODUCATION

The Problem

At the present time there is a wide-spread belief that it is not legally permissible to teach religion in the public schools. An examination of teacher textbooks would yield confirmation that the word *religion* would not be found in the index (except in a textbook on laws pertaining to education). Even books on child development fail to discuss this, and some on the development of morality give it only cursory mention.

It might be said that even to suggest the teaching of religion in public schools is considered a shocking idea. In this regard, there are two aspects: the *theoretical* and the *practical*. If one reasons in one direction, he is confronted with reasons from the opposite direction. This opens up the problem as to whether it is possible to defend the issue on both grounds simultaneously.

There is a tendency to take the religious controversy out of its social context and maintain that it is independent of all the other issues, but there are many parallels to it in contemporary society. One example is the "fairness doctrine" which now plagues television. This develops the question of both the kind and degree of controls necessary. Similarly, religion is both a private and a public issue. It is not the law which is to be avoided, but the legal process. The courts must also be both practical as well as theoretical, and must serve the public need.

In historical time, the most recent cause of concern has been some dozen Supreme Court decisions that have covered issues of prayer, the Bible, and the use of public money. As a direct result of these decisions there has been left a feeling that it is impossible to present religious ideas in any form whatever.

In light of the court decisions, there are clearly two things which a teacher cannot do:

1. Conduct worship services in the classroom.
2. Indoctrinate the pupils.[1]

In making the above stipulations, the judges left room for studies which are valid:

1. The study of comparative religions.
2. The study of the Bible as a part of literature.

Both of these are suitable for the high school curriculum and there are many high schools that teach these subjects on a voluntary basis. This does not leave anything for the kindergarten, primary, or elementary school child.

The problem becomes that of a theoretical and practical approach to the needs of students in pursuing religious development prior to the high school years.

Secondary Issues

In reality, the legal issue is a secondary issue. In this regard, so is pluralism. This is because the legal issue has its roots in pluralism. It is categorized as in secondary position by a careful ordering of priorities. The primary issue throughout this study will be that of developing an educational philosophy and attitude that is in harmony with

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[1]References are given in chapter on the courts (Chapter III).

the needs of the student (K - 8), the society within which he is emergent, and his role within this society. The answer is not a legal one, but one that evokes a sound educational philosophy that speaks to the total objectives of education in a rapidly changing culture.

When it is established that certain issues are secondary rather than primary, this study will then look closely at the primary issues and the matrix of their development.

Since the early years of the nation, there has developed a pluralism of faith that cannot be ignored. It is proposed that rather than prevent the teaching of religion, it is necessary to teach the child to live in a society that has many religions as well as secular attitudes and scientific rationales.

In the modern world, Protestants, Catholics, and Jews are learning to respect each other's rights to worship as they please. The new state of Hawaii adds Buddhism to this list. There also exist subtle forces within society which have a bearing on religious issues. Such forces also exist within a curriculum. Just as a doctor must consider all of the effects of a medicine, so the educator must consider the "hidden" effects of any curriculum.

Certainly the legal limitations must be respected. They stipulate that one may neither teach nor practice religion in public education. The question becomes a paradox: how does one teach without teaching? What does one teach that one does not practice? This paradox is the subject of this study. It has answers, but they emerge from a complex set of social institutions. They demand close attention to the nature of the *psyche* of the individual. They suggest responses to strong symbol systems that are within the present culture. This is to say that they have sociological,

psychological, and anthropological definition.

The child does not enter into the adult scene equipped to cope with all of the many stimuli without personal values. For this reason, this study sees the need to examine carefully our educational philosophy in terms of *spiritual values* found within our culture, its community structure, and its meaning to the individual. These values should begin at kindergarten and continue throughout the educational system.

Method of Development

The study is divided into four parts: (1) an historical approach to the problem through an examination of religious institutions, the interpretation of the Constitution, and the current problems found within community life; (2) an analysis and study of teacher training including some surveys together with a set of administrative guidelines; (3) the development of student-related objectives; (4) a summary, evaluation, and conclusion. In the Appendix is a discussion of the problems that relate to the *doctrine of strict separation* as well as those peculiar to an inter-disciplinary study.[2]

In the first part, a survey of factors found in religious institutions in America will attempt to demonstrate the diversity and the concern that exists in a country that still prints "In God We Trust" on its currency. From here, the study will proceed to the legal issues. In this regard it becomes necessary to understand the principles upon which the decisions were made. The final chapter in this part will discuss community problems and the relation of the individual to these problems.

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[2]See Appendix E and F.

There is little doubt but that there exist complex issues in the decisions made by the courts. It is not possible for this study to resolve these issues. It is possible to look at the community as the ultimate consumer, and the individual as a community member and examine the roles of both. This is necessary in order to develop a concept of religion as an integrator within conflicting interests between the individual and the community. It is not the function of law to resolve this conflict. Law can only set the limits which control behavior in this conflict.

Having clearly established the need to go beyond legal abstractions, it become necessary to look at the educational milieu. This begins with teacher training and finally leads to administrative decisions. Part two examines the sciences of sociology, psychology, and anthropology which relate strongly to educational philosophy. The idea of training teachers in the area of religious values is not a new one.[3] The most interesting aspect of this is that these sciences are becoming more conscious of a positive role in this regard. All too frequently their role had been somewhat negative.

Over thirty college and university course catalogues were consulted to illustrate (not prove) that formal training in this area was in transition. All of the state departments of education were contacted to determine the extent of state guidelines in this area. The results of both these studies were similar to the results found by the California State Department of Education.

A survey of teachers found that about one-third felt that there

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[3]Reference should be made to one "handbook." (See James V. Panoch and David L. Barr, *Religion Goes to School* (New York: Harper and Row, Publishers, 1968).

was a definite need for training in this area.[4] For this study, two communities with similar interests but with a significant geographic distance between them were compared with a northern industrial city. A preliminary survey in a small community pointed to the need to use the term *spiritual values* instead of *religion*. In this survey, the factor tested was the degree to which teachers would hold to the ideal of developing spiritual values in the face of changes within society and the need to solve educational issues. It was felt that a sufficient number of teachers were concerned to warrant state and local programs for its development.

In the guidelines for administrators, care was used to develop those activities which conformed with the philosophy of the court decisions.

The third part of the study develops issues that relate to the student and a philosophy of education oriented toward the student. Several examples are given of the type of curriculum approach which would develop spiritual concepts and yet remain neutral to areas which might be sensitive. This points to the need to create more units at the level K - 8.

From the problems of curriculum development, the study moves to the issue of morality. A number of approaches to this problem are explored. It was an area of considerable concern to teachers. It is one with many controversial issues.[5]

Because of the inter-disciplinary nature of this study, it is necessary to approach the summary on more than one level. In the fourth part, the summary includes the areas of greatest concern. This is followed by an evaluation of the nature of the relationships involved. In particular, it was necessary to keep the child in focus and relate the

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[4]See page 103 of this study, item "U" of the questionnaire.

[5]See page 102 items "J" through "M."

many issues involved to this central concern.

The conclusions had to be geared to both the theoretical as well as the practical nature of the problems involved. What spiritual resources does a teacher have? How and when should they be used? All of this was a part of the study.

Limitations

Although it was necessary to consider a broad spectrum of issues, it was important to limit the issues to those connected directly to the problem. At the present time there is much that is in development in education. Some of the court issues that concerned both education and religion cannot be considered as they are side issues. Some aspects were only developed to show their relation to the issues involved, but had to be left undecided.

The basic question concerns two concepts: the *necessity* for the point of view developed, and the *feasibility* of the curriculum it suggests. The following is a set of constraints to the study:

1. Legal constraints:
   a. to the exercise of freedom and in its support.
   b. to the goal of social and religious equality.
   c. to the development of a practical, operating curriculum.

2. Community constraints:
   a. in the light of church competition.
   b. in the existence of secular attitudes.
   c. in the opposition of atheists.

3. Psychological constraints:
   a. in the development of social maturity by the students.
   b. in the concern of parents toward authoritarian domains.
   c. in the ability and preparation of the teacher.

4. Philosophical constraints:
   a. concerning concepts basic to the real world.
   b. in the development of concepts consistent with those of a liberal education.
   c. in the nature of the life-style they imply.

d. as to whether all discussion will be open (ready to consider different points of view).

5. Theological constraints:
   a. as to whether the system developed is sufficient to achieve its objective.
   b. concerning the development of a counter-system.

All of the above indicate a sufficient set of concerns to limit the issues to those on this list. As the study develops, there will be other issues as well.

Definitions

In a study of this nature, the argument is not only whether or not spiritual values are worthy to incorporate into the traditional curriculum, but also what do these values mean? The definitions which follow are those that are necessary to understand the line of argument used within this study. They are not intended to prove anything in themselves.

Religion. In an age where definitions are so popular, it is difficult to explain why religion is not definable. If one accepts a definition, what has been defined is *a* religion and not *religion.* In a study of the variety of religious expressions, Ellwood found three essentials which he classifies as verbal expression, worship and cultus, and social expressions.[6] He developed the idea that alone each of the above is not a religion but something else. If these were expanded, it might yield a system such as the following:

A. The cognitive domain:
   1. A self concept and a God concept.
   2. A social concept (self related and God related).
   3. A world concept.

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[6]Robert S. Ellwood, Jr., *Religious and Spiritual Groups in America* Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1973), pp. 21-36.

B. The affective domain:
   1. Commitment and dedication.
   2. Risk taking, courage, and convictions.
   3. Sublimation or a salvation-oriented set of symbols found in songs, rituals, prayers, meditation, or other cultus.

C. The effective domain:
   1. The desire to relate one's life to the functions of others and a world-God concept.
   2. The desire to bring about justice.
   3. Making critical choices in difficult situations.

In "C" above, a concept of morality or an ethic is stated. This will make a definition of *morality* unnecessary. It can be seen that a person might have some or all of the above. A *religion* could be said to contain significant amounts of these properties just as a line can be described as straight, broken, curved, etc.

God. In a discussion of religion it was pointed out that a concept of God is found within the cognitive domain. This does not mean that an understanding of God must involve an intellectual discussion, but that it is a perceptualization about the source of knowledge, law, and morality. This can be further extended into concepts of organizer, creator, or even destroyer of all things. This frequently develops into God as lover, savior, re-creator of man. Pirsig, in a study of Zen, brought out the following:

> *The quality (Tao) that can be defined is not the Absolute Quality.*
> That is what he said. *(Tao Te Ching of Lao Tsu)*
> *It is the origin of heaven and earth.*
> *When named it is the mother of all things. . .*[7]

A religion might be less significant in its statement concerning God just as it might be less significant in its development of morality.

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[7]Robert M. Pirsig, *Zen and the Art of Motorcycle Maintenance* (New York: William Morrow and Co., 1973), p. 253.

Godless religion is a religion in which theological concepts are held to a minimum. Instead, the religion attempts a more significant development in the affective or effective domains.

The development of morality within religion finds its roots in the concept of a *moral* God. The reciprocal concept of justice is developed by Hartman who saw morality as a unifying system.[8]

The concept of God as victor though *salvation* rather than through creation is developed in many rituals.[9] The book of *Revelation* is very powerful in its victor-savior images.

This is an extremely sensitive area. The extent to which a *God* concept may be developed in public education is a limiting factor in curriculum planning.

Spirituality. Spirituality is the ability to create the *holy* (or respond to it) by transcending the multiple levels of life in this world (the ecosystem, the community, the culture) with both purpose and meaning for self and for others.

Hidden curriculum. The development of value systems incidental to teaching and learning is referred to as a "hidden curriculum."

Hypotheses

A set of definitions is usually followed by a set of assumptions which are sometimes called postulates. The assumptions which are to be now given are not self evident. They are those assumptions which have

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[8]Nicolai Hartman, *Ethics*, 3 vols. (London: George Allen and Unwin, Lts., 1932), Vol. 2, *Moral Values*, p. 268.

[9]Max Weber, *The Sociology of Religion* trans. Ephraim Fischoff (Boston: Beacon Press, 1963), pp. 151-165.

been accepted by the culture or those who speak of the culture. It is in the field of anthropology in particular that the value myths or value systems are seen to be vital to the meaning and function of the culture.

The set of assumptions given here will be demonstrated in numerous quotations from leading authorities. They will be used to demonstrate the broad spectrum approach of the study and at the same time will serve to unify it. Part of this unity will be seen by the consistent return to these assumptions which carry over from one chapter to the next.

Assumptions. The following assumptions determine the nature and character of this study:

1. Spirituality is both a real and necessary part of man's growth as an individual and as a member of society.
2. This spirituality is not merely a subjective entity, but should be objectively demonstrable.
3. In a well-integrated personality, this spirituality should not be in conflict with the demands of a rational culture.

The hypotheses follow from the definitions and assumptions in the same way that a theorum demonstrates a logical conclusion in mathematics. It is the use of the definitions and assumptions that either makes it possible or impossible to develop the hypotheses.

Basic hypothesis. Alternative systems can be developed in planning the cultural and spiritual education of American youth within the framework of public education and public law.

Supportive hypothesis. There is a need for such a curriculum in terms of what has been called a cultural revolution.

Analytic hypothesis. The preparation of the curriculum would make an analysis of the goals and objectives of religious institutions

essential, but would not incorporate their theological or doctrinal positions.

Rationale. The study seeks to find alternatives to religious instruction. This does not mean that religion is set aside, but that the teacher must be very conscious of the limits which go beyond the court decisions. Once it is clearly understood what the courts are trying to say, the teacher must go even further into the nature of religious experience to discover how values can enter the curriculum. The study shows that many of the academic disciplines are more supportive and less destructive than they formerly were. Even these sciences are not enough. There are difficult philosophical issues that must also be understood.

That which we call *education* is both a function of the culture as well as the community. Its direct object is the student. The development of the student into a successful community member is only a part of the picture. Not only must the student learn to live with others, but also learn to live with himself. The Christian religion points out that the student has a spiritual life that develops in relation to God.

There is considerable literature that demonstrates an alienation of man from the world about him. This literature was in the process of development during the nineteenth century. In the twentieth century, technology and the impersonalization of the social process together with the invasion of privacy are frequently discussed. It can be shown that religion was no better in the nineteenth century than it is in the twentieth. The church is no worse today than it was before. It is different. It is changing with the culture about it.

To a great extent, the decisions of the Supreme Court reflect a desire to prevent the teaching of nineteenth century belief systems in a

twentieth century classroom. This does not mean that the doctrine of the nineteenth century is no longer valid, but that man cannot escape the total aspects of the culture which surrounds him.

The cognitive, affective, and effective domains must reflect what man has learned about himself and his world. The twentieth century has seen considerable growth in all of these domains.

One of the concerns that permeates the current literature is that there are systems which have grown out of control. Another concern is the saturation of stimuli through mass media. Within both of these lies a problem. In the first, the individual become over-dependent upon an economic and social system over which he exercises less and less control. In the second, the individual is made to feel that trivia is important or is confronted with the idea that what is important has become corrupt. Thus the value system has become inverted.

It is this confusion of values and the silence concerning religion that make many aware there is a need for more training in both values and morality. It would appear that what is needed most is a stronger educational philosophy. The study will demonstrate that the diverse community and intellectual environment indicates that this has become a complex problem.

The crises of the modern world, and the priorities in value systems that they evoke, do much to determine the nature of the perceptual world of the child. The multiplicity of problems appears to create more pluralism and with this more conflict within groups.

Whether one defines religion as five dimensional, or sees it as either substantive or functional will not solve the ultimate questions which religion asks. One of these has been defined as "risk taking."

In the survey of the teachers, there was a desire to know just how far the teacher would be willing to go. One item was designed to identify a significant group. This is not a statistical measure, but a statement concerning their attitudes. If a teacher is ready to invest his religious values into his interpretation of the secular "three R's," the fourth R will emerge as a result of this investment.

There is, of course, the other side of the coin (the practical) which asks what the teacher has to invest and whether it is worth the investment.

In conclusion to the rationale of the development of the hypotheses, it should be pointed out that there are two levels of the analysis: (1) the theoretical is compared to the practical, and (2) the necessity must project into the feasibility. All of this will begin with a wider environment and will gradually narrow the discussion to the needs of the child in relation to this.

PART I

HISTORICAL-CULTURAL PERSPECTIVES

CHAPTER II

THE INSTITUTIONAL CHURCH

In a study of religious and moral values that can be used in public education, it would be very presumptuous to assume that one could overlook prevalent religious denominations. Not only do these institutions attempt to present a concept of God, but they also seek to interpret the nature of man. Now this is crucial to the educator, though his formal training may not deal with more than man's psychological machinery. Koerner made a very strong statement in this respect:

> Yet it is also true that one's educational ideas must presuppose some view of man, however undeveloped or unspoken, some view of the nature of reality and of cognition; for education "is obliged from the outset," to use Jacques Maritain's words, "to answer the question, 'What is man?' which the philosophical sphinx is asking." Unfortunately, modern education does not meet this obligation, does not answer the question, does not even ask it.[1]

The Psalmist said, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"[2] It is true that there are many answers to this question which range from man as a modified animal (or even a complex machine!) to man as containing a part of the divine "spark" of the Creator. All of this is more than a matter of semantics--it is also a problem of history: the past, the present, and the future.

As our nation approaches its two hundredth birthday, the churches, too, can look back two hundred, even three hundred years. These centuries

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[1]James D. Koerner. *The Miseducation of American Teachers* (Boston: The Houghton Mifflin Co., 1963), p. 6.

[2]Psalm 8:4.

have witnessed important events. It is, after all, within the church itself that the need for a "wall of separation" originates. To go over this history would be a study in itself. It is only possible to make a summary and emphasize some points that are frequently neglected. The removal of religion from public education did not begin twenty-five years ago; it is over a hundred years old. Beman, in an analysis printed in 1927,[3] spoke of the long history and cited many cases in the state courts which concern the problem. It is also interesting that he predicted the court crisis that eventually developed.

Highlights of Religious History (1700 to 1900)

Two important threads can be seen in the history of the church from 1700 to 1900. One is the idea that the man who seeks religion is a man who is in need of salvation from an inner self that would destroy him. The other found its source in the *enlightenment* and claimed that man was a rational (though perhaps a complex) machine and capable of emancipation through his application of his own knowledge.[4]

The eighteenth century witnessed a great revival. Such a man as John Wesley was part of a great revival in spiritual consciousness. Luccock and Hutchinson described it in the following way:

> Ten years before (Aldersgate, 1738), the preaching of Jonathan Edwards and others had led to the breaking of what historians still call the Great Awakening in New England. Five years before, the revival among the Moravians had given birth to the pietistic movement in Germany, and the real beginning of Protestant foreign

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[3]Lamar T. Beman, *Religious Teaching in the Public Schools* (New York: The H. W. Wilson Co., 1927).

[4]Harold R. Titus, *Living Issues in Philosophy* (New York: American Book Company, 1946), p. 390.

missions.[5]

In most of colonial America, the large cities had the traditional churches together with some of the new *radical* churches. Sweet pointed out that the radical element was important:

> One fact more than any other, which explains American religion in the period of the colonies is that the colonial churches were largely planted by religious radicals.[6]

Religion and politics were fused on the point of man's freedom. The frontier and the immense opportunity it afforded was a friendly environment for new ideas. Sweet also indicated this tendency:

> The Puritan colonial leaders from the beginning had visions of a new social order, and they gloried in their escape from the bonds and restrictions of the old. All classes in America felt this liberation from the restraint of long established institutions, social, political and religious. Throughout the entire colonial period there was no church official of high rank in America, nor an Anglican or Catholic bishop, or any other ecclesiastical official who might have exercised a restraining influence.[7]

In the nineteenth century new denominations came into existence. From the basic denominations of the Church of England, the Presbyterian Church of Scotland, and the Lutherans from Germany, and the few groups that had split off earlier, came the Methodists, the Baptists, the Disciples of Christ, the Christian Church, and others, until by the end of the century more than a hundred denominations could be found.

There were also some unique movements such as the Mormons and Christian Science. Finally, in the twentieth century, the Pentecostals and the Jehovah's Witnesses were on the end of a long spiral of development.

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[5]Halford E. Luccock and Paul Hutchinson, *The Story of Methodism* (Nashville: Abingdon-Cokesbury, 1949), p. 73.

[6]William Warren Sweet, *The Story of Religion in America* (New York: Harper and Row, Publishers, 1950), p. 2.

[7]*Ibid.*, pp. 2-3.

History, with its many opportunities, shaped the growth and pattern of the churches. The following outline gives some of the important movements and developments that brought about change.

1. The Westward movement.
2. The Civil War.
3. The rise of science.
4. Karl Marx and communism.
5. Industrial development and urbanization.
6. The growth of agriculture.
7. The missionary movement.
8. The Sunday School movement.
9. The growth of Catholic and Jewish populations.

Any one of these would be cause for change. Taken in their sum they constitute a strong reason why the church had to change. As churches spread over the face of the nation, they took with them their doctrines and concepts of God, man, and sin. They also spread their idea of salvation. Luccock and Hutchinson discussed the significance of this:

> In the new settlements throughout all of what is now the Middle West, the various elements of the American people for the first time really mixed. Thus the frontier was the first "melting pot."[8]

The confrontations brought with them many disputes. Some of these ended in church trials.[9] A minister who was found guilty of breaching the doctrine of one church simply went out and started his own. Also there was the issuance of considerable literature. Very popular were the "tracts." Millions were printed by individuals and by tract societies.

The deepest wounds were inflicted by the Civil War. Many of them still exist today in visible or covert ideologies. The issue of slavery stimulated the issue of race relations which waited until the twentieth

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[8]Luccock and Hutchinson, *Ibid.*, p. 287.

[9]Winfred Ernest Garrison and Alfred T. De Groot, *The Disciples of Christ, A History* (St. Louis, Missouri: Christian Board of Education, 1948), pp. 162-169.

century to reach its climax in development.[10] What is often ignored today is that the struggle to free the slaves was a struggle within the church more than a secular one. Today, this situation has reversed. Those who advocate civil rights have most of their strength in secular organizations.[11]

The rise of the sciences: chemistry, physics, biology, and medicine brought significant changes into the life of the average person. They also brought about a change in world view. Through the printed word, this was easy to transmit, and especially through the printed newspaper! Suddenly the world was enlarged by astronomers, geologists, and biologists. The controversy over evolution was carried over into this century.

Science, in the form of linguistic analysis and historical analysis, was used to study the Bible, and this brought new wounds. According to this new science, the Bible was regarded more as the product of a culture than statements by God. Its truth was relative to man's spiritual needs rather than a transcendent authoritarian truth.

There was much in the way of metaphysical speculation, and much in opposition to this speculation. Prophets of many varieties arose and left the scene. Some are forgotten and some still cast their shadows on the thinking of men today.

In the midst of this turmoil, atheism found a new voice in the

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[10]In a sense there is a relation between court cases involving segregation and those involving the separation of church and state. (See Leo Pfeffer, "The Parochiad Decision," *Today's Education* 60 (Sept., 1971), pp. 63-64).

[11]The Civil Liberties Union, The National Association for the Advancement of Colored People, the La Raza movement are among a few well known examples.

person of Karl Marx. The temper of this new freedom brought also some esoteric types of religion founded on "science" and "psychology."

While many tried to ignore the turmoil in the world about them feeling (and maybe rightly) that there was little they could do about it, there were those brave souls who tried to change their world to fit their religious convictions. Titus made the following observation:

> History is made, in considerable part, by persons who make up their minds and who act with courage and intelligence.[12]

The churches began to send missionaries to the jungles and the remote parts of the world. With their faith they also took the ideas and ideals of the enlightenment and democracy. They built schools and colleges.[13] Up through the depression of the thirties and forties of this century, the American missionaries were benefactors and contributed to the rise of intellectual life in many parts of the world.

By the end of the century, another movement also began. It was one to build Sunday Schools. This reflected the fact that the public school was no longer the place for religious training. The development of the International Unified Lessons was one of the really ecumenical movements.[14]

As the century drew to a close, there were several changes of prime importance. One was that Protestants were losing control of politics due to the increasing number of Catholics and Jews who came from Europe during this century. In addition, Protestantism appeared

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[12]Titus, *Living Issues in Philosophy*, p. 391.

[13]The writer as a son of a missionary, was able to see this first-hand, as he went to high school in Burma (1933-1935).

[14]Garrison and De Groot, *The Disciples of Christ*, pp. 485-497.

to be hopelessly divided. This became visible in the form of the church corner. In most American cities there was the corner with three prominent churches. A block away would be a fourth and within eight blocks a few more large churches. Each was a monument to what an anthropologist might call a local *tribe*.

Twentieth Century Changes

If the nineteenth century brought about diversity, the twentieth added to this the exponential force of speed.[15] Much of the diversity began to take class lines. The gamut ran from churches that held man to be rational and liberal in the ideas of Peale's "positive thinking"[16] to the Pentecostal store-front church in which could be heard wailing and moaning from man's wretchedness. Speed is a factor in our society, but the different levels of our society move at different speeds. Toffler spoke of its psychological effects:

> High-speed change means that the reality described by the teacher in the classroom is, even as the lesson proceeds, undergoing transformation. Generalizations uttered by the textbook or the teacher may be accurate at the beginning of a lesson, but incorrect or irrelevant by the end. Insights, highly useful at one time, become invalid under the new conditions. The instinctive recognition of this by young people has been one of the key factors behind the collapse of teacher authority.[17]

The frontier church ended with the "church corner," but our culture was moving rapidly in new directions away from this corner. It

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[15] $E=mC^2$ is a formula that speaks of the power of the square of the velocity.

[16] Norman Vincent Peale, *The Power of Positive Thinking* (New York: Prentice-Hall, 1952).

[17] Alvin Toffler, *Learning for Tomorrow* (The Role of the Future in Education) (New York: Random House; Vintage Books, 1974), p. 13.

might be well to give some of the highlights of this century:

1. The automobile, radio, airplane, television (communications).
2. The depression and the labor movements.
3. World War I & II together with Korea and Vietnam (nuclear warfare).
4. Development of the social and behavioral sciences.
5. The World Council of Churches (and the United Nations).
6. Home-leisure-work conflict with new life styles (suburbs).
7. The computer and the new technology.
8. Racial tensions (desegregation and busing).

With all of these, man views his world as either full of opportunity or so complex that it is difficult to think about it.

While one often speaks of pluralism as being a church quality, it is the pluralistic aspect of our society that brings about the more acute symptoms of this problem.

World War II brought about important changes. Self-government led to nationalistic concepts that made nations of the Third World critical of Western religion.[18] Mexico has had a policy that priests and ministers must be native born. The church has had to look for new ways to expand her evangelistic goals. Within the country, minority groups also have questioned the motives of religious institutions.

War itself, by its concern for a certain type of materialism, has psychological effects on the general mind. While our wars have stemmed not only from the necessity of self-preservation but also from the more altruistic motives of being "our brother's keeper," the pacifist movements in relation to Vietnam have cast doubt on this motive. War is degrading. Even the winner loses.

The depression brought on more militant attitudes on the part

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[18]In Burma, the missionary is regarded today (by the Buddhist majority) as a person who is meddling in internal affairs.

of labor leaders. Gradually, the courts were forced to recognize the right to bargain. This was, of course, later followed by minority groups who have also brought about important court decisions. Decisions relating to religion followed a similar trend. It stemmed from the concept of "equality" before the law.

Most of these groups have used secular organizations: labor parties, the National Association for the Advancement of Colored People and many others to achieve their ends. *Salvation* has found her secular priest in the form of the militant, and her secular minister in the form of the do-gooder! The rituals of secularism feel no need for the "power of the Holy Spirit."

The old class lines have been replaced by newer concepts related to technology and efficiency. The sixteenth century church was controlled largely by an aristocracy. The twentieth century church is a bureaucracy.[19]

Whereas the old aristocracy had or held power, the new bureaucracy finds that it is helplessly involved in the red tape of modern life and is dependent upon a generalization we call the community.

The total effect of the computer is still to be felt. One can only guess as to its ultimate meaning in life-styles. The general impersonalization of contemporary society makes the church seem less personal and also less necessary for personal satisfaction. The massive spread into suburban life means that the neighbor in church is a stranger

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[19]"With the denomination, secularization reaches its most advanced stage." Herberg develops this theme (Will Herberg, "Religion in a Secularized Society," in *Religion Culture and Society*, ed. Louis Schneider (New York: John Wiley and Sons, Inc., 1964), p. 595.

to one's work life, one's leisure life, and one's own neighborhood.

The rise of corporate empires has brought to us a corporate feudal system. No longer is the employer allowed to consider either race or religious affiliation in hiring practices. Even covert systems to do so can be discovered through activist methods employed today. But these empires demand loyalty for whatever financial security they offer. There emerges a new set of conflicts surrounding loyalties. They are pluralistic in nature. The individual finds himself torn between loyalty to self (in the form of a leisure style), his home (wife and children and neighborhood), the company (an industrial complex), his country (vs. his community), and his church (or philosophy of life).

This is the concept of pluralism. It is not a pluralism of institutions but of loyalties. This indicates where the problem begins for man. It is the individual man who must be loyal. The pluralism of loyalties not only evokes his rationality but also his emotions as well. This has its final reaction in the development of women's liberation movements which ask the same questions of the spouse. What are a woman's loyalties?

To answer these many problems posed by the twentieth century, there has developed a Protestant ethic. This will need to be examined.

The Protestant Ethic

It is possible to see a clear Protestant ethic if one goes to the larger theological seminaries that afford an educated teaching staff, or if one reads the more general literature such as the *Christian Century*, *Christianity Today*, and the many other professional and layman-oriented periodicals. Billy Graham, in an issue celebrating twenty-five years of

evangelism, gave a strong point to this regard:

> Our lives, both individually and collectively, must reflect clearly the truths we proclaim. Faith without works is dead. The source of salvation is grace. The ground of our salvation is the Atonement. The means of our salvation is faith. The evidence of salvation is works.[20]

Looking back a hundred years, Dwight L. Moody spoke in a very practical sense of the ethic in an article by Gundry:

> What we want is to be real. Let us not appear to be more than we are. Don't let us put on any cant, any assumed humility, but let us be real men and women, and if we profess to be what we are not, God knows all about us. God hates a sham.[21]

As one can honestly defend another church, Shoemaker pointed out the primary concerns of the Mormons:

1. The Mormons show genuine love and concern by taking care of the needs of their people.
2. The Mormons strive to build the family unit.
3. The Mormons provide for their young people.
4. The Mormon church is a layman's church.
5. The Mormons believe that Divine Revelation is the basis for their practice.[22]

While there is much pessimism today, history does appear to have a cyclic nature. Going back to the sixteenth century, Wells described it as follows:

> At the beginning of the sixteenth century Europe was seething with discontent; it was ripe for revolution on religious, economic, and social grounds. . . . Massive changes would have taken place had Luther never been born, but the changes would have produced a secular revolution; with Luther they produced a religious reformation.[23]

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[20]Billy Graham, "Why Lausanne?" *Christianity Today* (September 13, 1974):7.

[21]Stanley N. Gundry, "Grand Themes of D. L. Moody," *Christianity Today* (December 20, 1974):5.

[22]Donald P. Shoemaker, "Why Your Neighbor Joined the Mormon Church," *Christianity Today* (October 11, 1974):11,12.

[23]David F. Wells, "The Reformation: Will History Repeat Itself?" *Christianity Today* (October 25, 1974):6.

Writing from the point of view of a Christian teacher of philosophy, Titus made the following statement on this issue:

> The Christian ethical ideal has had a powerful influence in Western civilization. Central to all types of Christian ethics have been the teachings of Jesus as seen in the New Testament. Jesus left no writings, and he did not formulate an entirely new set of ethical principles.[24]

The foundation for a Christian ethic has been laid. It is now necessary to make a synthesis of the above using the contents of a chapter on "The Philosophy of Religion" by Titus:[25]

1. All men should have the right to what is called the "good life."
2. The good life implies a good society (or world).
3. This life must be centered in and find unity in a consciousness of God.
4. All of the above are basic to Christ's teaching.

In a philosophy that incorporates an ethic, direction becomes important. The above imply some very definite ideas of man's relationships:

1. Ideas serve man, not man ideas.
2. Society should serve man--man is not its slave.
3. Man only serves God.

There has been sharp dialogue within the church on the issues of the "holy" and the "secular." The Christian ethic attempts to reconcile the existential with the essential.

While this section has been labeled Protestant, the ethical concern is similar in its general respects to that of the Catholic and the Jew. In point of historic time, the Protestants had a head start on the American scene. There has been a serious attempt to unite Protestant,

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[24] Titus, *Living Issues in Philosophy*, p. 337.

[25] *Ibid.*, pp. 334-357.

Catholic and Jewish scholars. An example of this is the Annual Meeting of the American Academy of Religion, Society of Biblical Literature, Society for the Scientific Study of Religion, Association of Professors and Researchers in Religious Education, and The Religious Research Association on October 24-27, 1974, at the Washington Hilton, Washington, D.C. [26]

The creation of the World Council of Churches in 1948 set off a spirit of cooperation and mutual concern for the problems on our small planet.

The churches have been active in race relations and many other social issues. It is true that self interest has sometimes marred their record, but the overall picture is one of real concern for all men. This is the way that it should be.

An ethic presupposes a conscience. It is not possible to say that some forms of corruption have not made a criticism of the church easy for those who wish to be critical. Power and affluence have often made it easy to forget the humble origins from which the faith arose. If society should serve man, so should the church.

Deep within the concept of an ethic is also the concept of freedom of choice. Freedom is essential, but along with it also go great responsibilities.[27] The Christian ethic envisions man as both free to act and yet responsible for his actions.

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[26]The author has been a past member of one of these organizations, and is a present member of another. Over a twenty-five year span the ecumenical nature of these groups has broadened and the mutual influence is apparent. The organizations themselves are not denominational.

[27]James A. Pike, *Doing the Truth* (New York: Doubleday and Co., 1955), pp. 16-22.

Even those churches which emphasize grace and faith rather than works point out the "laws of God" as being man's responsibility. In a later chapter, the question of ethics will lead to a discussion of morality and moral issues in connection with a curriculum for the student. It would not be worthy to either use religion to foster a moral code, or a moral code as a method of teaching religion. The concept of a Christian ethic is to be thought of as a functional aspect of man's spirituality. While Christianity has been accused of using morals in order to foster feelings of guilt, this is not its purpose.[28] Sin and alienation from God are, to the Christian, the result of man's rebellion against the Kingdom of God.

In the past there has been concern for man's vocation as lying at the base of a Christian ethic. Max Weber referred to this as a form of asceticism. He used the term "wordly asceticism" in some places to differentiate from religious asceticism. While not all of the churches emphasize this point, it develops the concept of the "good life" as being man's property or right. He stated the Puritan ethic as follows:

> What God demands is not labor itself, but rational labor is a calling.[29]

He then developed the following conclusion:

> Man is only a trustee of the goods which have come to him through God's grace.[30]

Weber was also very concerned with the projection of Christian

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[28]Karl Marx is one example of this.

[29]Max Weber, "Asceticism and the Spirit of Capitalism." in *Religion, Culture and Society*, ed. Louis Schneider (New York: John Wiley and Sons, Inc., 1964), p. 302.

[30]*Ibid.*, p. 306.

ethics into the political domain. This leads to the very threshold of the problem which will be brought into this study in connection with many aspects of the social and political situation:

> Since asceticism undertook to remodel the world and to work out its ideal in the world, material goods have gained an increasing and finally an inexorable power over the lives of men as at no previous period of history.[31]

It is surely a dilemma that the Christian ethic should eventually become obscure simply through an over rationalization. Pfeffer pointed out the extreme difficulty of reconciling the desires of Protestants with those of Catholics and Jews in the issues that surround the decisions of the courts.[32]

All of this leads to the need for further clarification of an ethic that will meet the demands of a pluralistic society.

A Survey of the Literature

It is not possible to survey all the literature related to this study. The total literature, if gathered into one large library, would fill all the shelves. The legal disputes would occupy many shelves. It might be well to examine the scope of a study of this kind.[33]

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[31] *Ibid.*, p. 311

[32] Leo Pfeffer, "Religion and the State," in *Religion, Culture and Society* (New York: John Wiley and Sons, Inc., 1964), pp. 600-614.

[33] Panoch and Barr have a bibliography of over 500 books, many of which refer to the issues of this study. (Panoch and Barr, *Religion Goes to School*, pp. 114-183). In addition, The Public Educational Religious Studies Center has a packet which is sent for a small fee that contains two bibliographies: one is a reprint from the Ontario Department of Education, "Resources for Religious Studies," the other is a reprint of the Florida State University Religion-Social Studies Curriculum Project. (PERSC, Wright State University, Dayton, Ohio 45431).

Twentieth Century Heroes

No study of the church would be complete without including her great men and a few of the lesser men. Outstanding in this century has been Albert Schweitzer who, as a musician, philosopher, and missionary, has been considered the one man who answered the question, "What must I do to inherit eternal life?" Like him, there have been many famous medical missionaries who have contributed to man's knowledge as well as to his *humanity* to his fellow man.

Another type of hero is the martyr. The holocaust in Germany saw millions of Jews die because of their race and their religion. The assassination of Martin Luther King in America indicates that a man still can die for what he believes. Bonhoeffer died in a concentration camp rather than agree to Nazi principles.

Another type of hero is the theologian and the scholar. Much has been written in this century. Karl Barth began, after World War I, to become noticed as a theologian with a new idea. Paul Tillich is considered by many to have captured the thought of this century in his development of a *systematic* theology. There have been such books as *Honest to God* in the liberal vein and *The Late Great Planet Earth* in the fundamentalist camp that have been best sellers.

Kathryn Kuhlman has inspired many by acts of healing while Billy Graham has become a household word to many others.

The Bible

Perhaps one of the most remarkable phenomena of this era has been the multitude of Bible translations. Such versions as *R. S. V., Moultin, Moffatt, Goodspeed, Modern, Jerusalem Bible, The English Bible,*

and many other translations, make Bible club activities interesting.

Less known to the average person is the "collation" that has been going on in the area of Biblical manuscripts. An almost exhaustive study of the New Testament has been completed. To this can be added scrolls from the Dead Sea and many monastery scrolls of early church writings. This has given scholars much to discuss and debate.

The Sciences

While the sciences have had their effect directly upon religion through the incorporation of new methods of religious analysis, they have also brought about changes in language and thought. The social sciences and the behavioral sciences have given opinions as to the nature of religious experience. Gustafson decided that even medicine creates some doubt about whether "hope" can become purely synthetic:

> There are, no doubt, psychological and even biochemical factors involved in this possibility in the human organism. (Anyone who has undergone successful drug therapy during severe depression knows that chemicals can do what Christian hope cannot.) Whether the grounds for hopefulness are theological or historical is a matter of indifference; particular realistic or despairing responses do not necessarily vitiate a more general disposition of hope, any more than, if the more general disposition is one of despair, occasional hopeful responses vitate it.[34]

Mowrer goes to considerable effort to show that religion should not put these sciences first. This is the same question of whether ideas serve man or man serves ideas. By allowing these sciences to dominate religious thinking, religion ceases to think as a religion should. It is not long before a scientific study becomes institutionalized and becomes an authority which must be obeyed. This was the direction Barth

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[34]James M. Gustafson, *Christian Ethics and the Community* (Philadelphia: The Pilgrim Press, 1971), pp. 212-213.

was taking and it is the very direction Tillich tried to correct. Science has been extremely sensate oriented. Titus spoke to this condition:

> We are passing through a "grim transition" from the sensate to a different stage of the culture cycle. The crisis is accompanied by an unusual number of social, economic, political, intellectual, and moral problems, including delinquency and crime, family disintegration, poverty, and mental diseases, suicide, charlatanism in religion, revolution and wars. While sensate values lead to an abundance of material things, their creative and constructive possibilities are soon exhausted. We have reached this stage in Western society. According to Sorokin, we cannot stop the transition from taking place; we can only hasten the change and make it less violent or we can attempt to stop it, slow it up, and make it more violent.[35]

The whole field of pastoral counseling has led to hospital chaplains, a service in the art of healing. The mental health movement has had strong support by many of the clergy. In fact, religion, as a metaphysical science has given way to religion as a social or psychological science.

Polarities

The term polarity is misleading. What is usually meant is not opposite directions as much as "different" directions. The issue of the metaphysical vs. the psychological was brought up in the last section. The term *liberal* and *fundamentalist* are extremely confusing. So frequently religion forgets its *raison d'etre!* Walsh, in a rather challenging book made the following point:

> The primary thing is God. The second thing is his myth-engendering deeds, by which we know that he is God and a God active and at large. The tertiary thing is a formal theology. Useful, if it knows and minds its place.[36]

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[35]Titus, *Living Issues in Philosophy*, p. 388.

[36]Chad Walsh, *God at Large* (New York: The Seabury Press, 1971), p. 121.

With dogmas such as the virgin birth, resurrection, son of God, and baptism, Christianity finds it difficult to compromise. Some scholars of the non-Christian religions have little difficulty in accepting the Christian ethic but find difficulty in accepting its definitions of Jesus. Perhaps it is in these factors that a clue is found concerning the development of alternatives.

There is always the fear that if a belief is watered down too much that it would be better not to teach anything. It is clearly not advisable to teach only a secular or humanistic religion.

There are some who use conflict to get attention and followers. They usually deal in "certainties." Those who speak dogmatically appeal to those who want these certainties. Tillich discussed this idea:

> Since religion is the self-transcendence of life in the realm of the spirit, it is in religion that man starts the quest for the unambiguous life and it is in religion that he receives the answer.[37]

He also went on to point out how religion transforms the secular: The holy tends to fill the "world," and the realm of the secular, with holiness.[38]

He explained the point on how the holy and the secular converge: These two principles are rooted in a third, that of the "essential belongingness" of religion and culture to each other.[39]

The various denominations have found it difficult to live with their "polarities." It is often true that there are less differences between the major Protestant denominations than within them. The

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[37]Paul Tillich, *Systematic Theology*, 3 vols. (Chicago: The University of Chicago Press, 1967), Vol. 3, p. 107.

[38]*Ibid.*, p. 248.

[39]*Ibid.*

nineteenth century saw many splits. The twentieth century has witnessed many disputes--so many, that to mention a few of them would only make the study seem biased, rather than objective.

This leads to the next major sections which will consider the issues in the Catholic Church followed by those within Judaism.

The Catholic Church

In America, the cold war between Protestants and Catholics is coming to an end. Gradually, through inter-marriage and through more contacts at the social and business level, the old fears and superstitions which each held toward the other are fading into the "melting pot" of secularization. As Schuster put it in a small book written by O'Neill:

> I think that the readers of this book will put it down persuaded (he refers to Catholic readers) that American education has not signed a pact with the devil against religion. The average adult member of any faculty is fully aware of how tenuous the straws are to which many young people cling. He also knows that many of them come to the college or university poorly prepared.[40]

Catholics realize that over fifty percent of their young people are attending public schools. Even higher percents are attending public colleges. This strikes deeply at the desire of Catholics to see their youth trained in their traditional faith. O'Neill felt strongly on this point:

> There is no valid evidence in human history that our freedoms could long survive universal public education exclusively government directed.[41]

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[40]James M. O'Neill, *The Catholic in Secular Education*, with an Introduction by George N. Schuster (New York: Longmans, Green and Co., 1956), p. xix.

[41]*Ibid.*, p. 21.

O'Neill also showed that while there is no opposition to Catholicism in public education, there is also very little understanding of this faith.[42]

In spite of the fact that Catholics have a long history of parochial schools and colleges, they have found it difficult to have their scholars accepted. They point out that if you consult *Who's Who in Science* you will find few Catholics listed.[43] And a further problem is that when a Catholic does reach scientific recognition he often becomes an agnostic.[44] Grennan stated the problem as follows:

> Catholic colleges and universities across the country are soul-searching about their mission in the new intellectual and spiritual frontier that my generation has begun to dream about and in which your generation will know the anguish and the joy of the early settlers.[45]

Perhaps the greatest barrier between Catholics and Protestants lies in the ties the Catholic Church has maintained with Rome. This gives it both strength and a certain amount of dignity, but it has prevented some innovations that American Catholics as well as Protestants feel necessary if they are ever to agree completely. Birth control, and the celibacy of the clergy are issues that have been controlled by councils at Rome.

There has been more freedom: the new dress regulations, the prayer book in English, the fact that clergy are moving in public more

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[42] *Ibid.*, pp. 33-36.

[43] Frank L. Christ and Gerald E. Sherry, Editors, *American Catholicism and the Intellectual Ideal* (New York: Appleton-Century-Crofts, 1961), pp. 96-99.

[44] *Ibid.*, pp. 169,170.

[45] Jacqueline Grennan, *Where I Am Going* (New York: McGraw-Hill Book Co., 1968), p. 8.

frequently, and also that they are speaking more openly on controversial issues.

All of this has helped to mitigate the doctrines concerning Mary, the Mother of God which disturbed some Protestants. Protestants are becoming more aware of the need to tolerate many differences that once seemed so strange to them. This is by no means unique to Catholics. The Book of Mormon and some of the doctrines of Christian Science or the Seventh Day Adventists all point up that some unique features are often easier to excuse than those that are only a shade different (immersion vs. sprinkling in baptism, for example).

On the other hand, Catholics are anxious to find full membership in American life and express a strong faith in this life. Grennan said it in the following way:

> Convinced of the power of religious presence as distinct from the power of religious control, we wish to demonstrate to an open and an opening world, and to ourselves, that the vital force of faith can live and mature in a diverse and dynamic society.[46]

Catholic issues in the courts have centered more about the distribution of tax money than the question of teaching religion in the public schools. In fact, they usually point out that the weakness of public education is that it does not include religion.[47]

There are as many orders within the Catholic Church as there are Protestant major denominations. The Catholics have learned to live with this diversity. In fact, Protestants could gain an important lesson from

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[46] *Ibid.*, p. 9.

[47] Christopher Dawson, *The Historic Reality of Christian Culture* (A Way to the Renewal of Human Life), (New York: Harper and Brothers, Publishers, 1960), pp. 87-88.

this.

Judaism

There is probably no problem that is more of an engima than that of the dispersion of the Jewish people throughout Europe from England to Holland, Spain, Germany, Poland, and the Ukraine. This does not include a few indigenous groups found in the Arab empire. Mexico and South America also have seen migrations. The contributions of this group to science, music, philosophy, and, especially religion gives very good credentials to their claim to be God's *chosen people*.

In America, while there was not, at first, a friendly environment, it was finally discovered that the system could work to the benefit of Jews as well as to anyone else's.

While those who can be identified as Jews constitute about three percent of the population, in certain major cities the Jewish segment comes close to being a plurality.

In recent years the Jewish organizations have shown considerable ability to help all segments of the Jewish population to obtain social and economic justice. In the colleges, they outnumber all other religious groups in proportion to their population.

Judaism, like the Protestant segment of America, was hard bitten by the *enlightenment*. Out of this grew a struggle for a liberal interpretation of their faith. This means that Judaism is divided, but this does not mean that in America there is any conflict within Judaism of the kind found within Protestantism. They have their own types of conflict.[48]

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[48]The author attended what is now called the Spertus School of Judaica in Chicago.

In 1843 there began an organization that later became known as the B'nai B'rith. Today it has many sub-systems that are channeled to help Jews both in America and abroad.

As a child of the enlightenment a Rabbi might state the following as a common belief:

> Judaism holds that all human beings are equally children of God, and, therefore, that they are equally entitled to both freedom and respect.[49]

> Judaism teaches that everyone has not only the right but the duty to express his own individuality.[50]

Unlike the Catholics, most Jews are not interested in the idea that the public school is defective because it does not teach religion. This is because he has been the victim of too many persecutions. Rather than wait for public education to teach religious values, the Jewish community has been keenly anxious that all of its youth are trained in its faith:

> Jewish educators were proud, in the late 1960's, that more than 80 percent of all Jewish children in America received some sort of Jewish instruction at some time during their school life.[51]

Two events in our history have had strong effects on the Jewish community. The depression of the thirties made it possible for many to buy into corporate situations where Jewish money was (by gentlemen's agreement) once not permitted. To this was added a program of self-education to aid other Jews in public relations.

World War II accomplished a solution to the problem that existed

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[49]Robert St. John, *Jews, Justice and Judaism* (Garden City, New York: Doubleday and Co., 1969), p. 293.

[50]*Ibid.*, p. 309.

[51]*Ibid.*, p. 325.

within the Jewish community. This was a rather narrow concept of vocation. Since this war, Jews have begun taking all kinds of work that previously were not considered proper by the community. There is also much intermarriage with Protestants and Catholics.

While some look on this as good, a Rabbi knows that a congregation that is too far dispersed is hard to hold together. So the differentiation brings special problems of its own. Many minority groups have experienced this washing thin of their culture. In fact, it appears to be happening to almost all the religious groups!

Summary and Conclusions

It should now be possible to conclude that the religious scene in America is a changing one. It would not be possible to expect individual religious groups to bring forth a solution to the problems created by pluralism. Collectively, they may make some changes that will eventually determine the course that religion will take in the twenty-first century. With the addition of Hawaii, there is a large Buddhist population who are now American citizens. Already the Eastern cults have brought Yoga and meditation.

It hardly seems rational to tell the child that he must wait until "they" decide what he should do. Silence is not a solution. Nor is silence democratic! In order to make an intelligent choice, one must have an education. The need to train teachers to fulfill this role is long overdue.

The following is a suggested three-dimensional analysis of the religious life:

I. The Membership and Participation Level
   A. Attendance of a religious group

B. Giving to the group (sharing, support, concern)
C. Leadership in the group (employment of talents and skills)

II. The Affective Level
A. Belief systems (Scriptures, prayer, songs, creeds)
B. Otherworldliness (meditation, devotions, life styles)
C. Thisworldliness (social conscience, concerns)

III. The Self-Conscious Level
A. Being a Child of God (communication and contact with ultimate being or reality)
B. Being an Interpreter (of faith to others)
C. Dedication (to spiritual living, noble achievements, a philosophy of life)

Level three is the one that could receive attention in the development of "alternatives" to religious education. In a book on measuring values, Handy believed that the role of Christianity is to transform culture:

> "Accommodation," "adoption," "the principle of culture relevancy," or "the indigenous principle," as the missionary approach is sometimes called, is the official policy of the Church.[52]

If there are narrow definitions of what needs to be done, then it is easy to fall into the net of the courts. If there are broad definitions that can be recognized as meaningful to large segments of the population, then it is possible to operate without fear of a reprisal. Tillich discussed some goals which, if neglected, allow the church to be profaned:

> Education does not initiate into the mystery of being to which religion points, but introduces people only into the needs of society, whose needs and ends remain finite in spite of their endlessness. All communities become agents for the actualization of such a society, rejecting any kind of self-transcending symbols and trying to dissolve the churches into the organizations of secular life. Within large sections of contemporary mankind, this reductive way of profaning religion, reduction by annihilation, is tremendously successful--not only in the communist East, but also in the democratic West.

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[52]Rollo Handy, *Measurement of Values* (St. Louis, Missouri: Warren H. Green, Inc., 1970), p. 7.

> In the world-historical view, one must say that in our period (of time) this way is much more successful than the institutional way of profanizing religion.[53]

What he referred to is, in part, the commercialization of Christmas and Easter without allowing the real meaning to be presented. This leads to going through the motions of religious rites without any substance, and means that some decision must be made on the question of priorities. What is most important? The following statement developed important aspects of this:

> If, on the other hand, the decision of mankind is to extricate itself from this fate and to move toward a better world community established in peace, justice, and freedom, then the schools will have a tremendous role to play. They will be called upon to produce a new kind of individual--a person with world horizons, capable of living effectively in a world community of from three to four billion neighbors.[54]

As a footnote to this, one might say that religion can be a serious object of study in its own right. It is a much neglected one by the general public. In academic circles, it boasts of some of the finest minds in history.

By showing how the church has developed and changed over the past three hundred years, it is now possible to examine this in context of a wider milieu. The church has done many positive things. It has also added to man's concept of his own role in a society in which education has become a primary industry.

The present concern is that this very education which was once the property of the church is now threatening to undo the church itself. To see the church as friendly to the enlightenment and the enlightenment

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[53]Tillich, *Systematic Theology*, Vol. 3, p. 101.

[54]Leonard S. Kenworthy, *Introducing Children to the World* (New York: Harper and Row, Publishers, 1956), p. 6.

as also friendly to the church appears to be almost necessary if religion is to continue to develop within our culture.

CHAPTER III

THE LAW AND EDUCATION

Introduction

There are basically two types of literature on this subject, one is the type that attempts to "summarize" the findings of the courts, the other is a criticism of the courts or a set of statements which are calculated to change the court decisions. The former will receive some attention in this study. The latter is outside the area of the study.[1]

Perhaps the real issue is not the decisions of the courts but the side-effects of these decisions. Clearly, many teachers are fearful of entering into any active religious program.[2] If this study is to have any significant purpose at all, it is that it should effectively demonstrate that it is possible to teach spiritual values under the existing court decisions. A study which would say that it would be possible if certain laws were changed would hardly fill the need for immediate action.

In most public schools, the emphasis is upon the *Three* 'R's. It has been the exceptional teacher who has added any spiritual values

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[1]Senator Dirkson of Illinois tried to sponsor an amendment to the constitution. Bishop James A. Pike wrote extensively about the decision in *Engle v. Vitale* (New York, 1962), which is known as the famous Regent's prayer case. And there are many others.

[2]Panoch and Barr, *Religion Goes to School*, pp. 3-5.

to the content.[3] Religion was largely left to the celebration of the holidays, but many districts and even some state departments warn that this could also be forbidden territory. Long before 1947, which began a long line of court decisions, the schools had become nearly completely secular in emphasis. Any vital concepts that would aid the child in the development of a wholesome religion gradually disappeared.

Dick and Jane[4] replaced David and Goliath. There was no intent to have this happen. It went by unnoticed. It happened, and it was allowed to happen. This is the process referred to as *secularization.* Dick and Jane were white and their world was a tidy one, in a quiet neighborhood, with delightful neighbors and the proper service people and industries.

It is easy to point out that Dick and Jane were much closer to the American child than the hills of Philistia with armies equipped with spears and slings. Dick may later join the army and learn to use a rifle. Jane may become a secretary. The relevance is easy to debate. Certainly, it would not be appropriate to have the children merely read the Bible! This would not assure the child of a coherent religion either. When Dick and Jane become adolescents they may discover these many ambiguities that so plague the teenager.[5]

There is more to life than getting a smile from the mailman and

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[3]Alice Lee Humphreys, *Heaven in My Hand* (Richmond, Virginia: Jon Knox Press, 1950).

[4]William Gray, *et al, Fun with Dick and Jane* (Chicago: Scott, Foresman and Co., 1951).

[5]Pierre Babin, *Adolescents in Search of a New Church* (New York: Herder and Herder, 1956), pp. 35-40.

making a trip to the grocery store. In life there are values and situations that demand proper choices. Dick may have to kill men, women, or even children in Southeast Asia. Jane may discover that typing letters all day is not very exciting. The broader aspect of education is an issue that did not enter into the court decisions.

If to this situational problem is added the cultural situation, it follows that the study of psychology, sociology, and anthropology has led to assumptions about the world that no doubt influenced the judges in making their decision. It is quite possible that the idea that no religion is better than one that is only incidentally taught, was one of the issues considered by the courts.

Educational Policy

The educator must be familiar with the laws that relate to the school. It is not the intention of this study to challenge the authority or the wisdom of either the Supreme Court or the other courts involved. It is, on the other hand, necessary to correct some impressions that may have come from the publicity this matter has received. Blanshard strongly developed the position of the Supreme Court:

> All of these high professions of principle have blurred edges. They do not fit neatly into any constructed pattern of interpretation. Whole libraries have been devoted to arguments about their divergent meanings. However, this conflict of testimony about meanings is not as serious as it may seem to the uninitiated. No system of government has been devised by man which produces more stability in constitutional matters than the American system. We have left it to one agency, the Supreme Court of the United States, to tell us what constitutional principles mean. It would be a rash critic indeed who failed to appreciate how essential the role of the Supreme Court has been. The very stability of our relatively stable democracy, now one of the oldest governments among the nations, is built largely upon the recognition that we have a relatively competent and disinterested Court to tell us what our fundamental constitutional

principles mean when they are applied to a dynamic world.[6]

It is also not necessary to promote amendments to the Constitution to gain the authority needed to develop spiritual values in the curriculum. It is an assumption of this study that the Courts have not prevented anything that really needs to be done. It was the schools themselves that ceased to function in this respect. A student may pray (silently) or may worship (silently) if he chooses. If this is what the student wants to do, the law cannot stop him. It is only the insensitivity of the system that may not allow this to happen.

This leads one to the important point of re-training parents, teachers, and students. Rich discussed the general unpopularity of the decisions:

> It is not at all surprising that many of the major constitutional decisions of the Supreme Court are unpopular when one considers that it is almost invariably a minority that seeks the protection of its constitutional rights. It is worth noting that in each of the 12 cases excerpted it was a minority group that brought about the Court's decision.[7]

While it is true that the average parent may find the decisions unpopular, it would be more appropriate for the school, through parent associations, to train parents and teachers, using in-service programs, to find alternative ways to bring about spiritual concepts into the curriculum. Sixty years before the *McCollum* case, the schools were under attack for their lack of spiritual training:

> Here, then, in our humble opinion, is the true source of that alarming growth of suicides so prevalent in the United States. It is

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[6]Paul Blanchard, *Religion and the Schools* (Boston: The Beacon Press, 1963), pp. 75-76.

[7]John Martin Rich, *Conflict and Decision* (New York: Harper and Row, Publishers, 1972), p. 256.

> found in an educational system which has so broken down parental authority, sundered the sacred bonds of affection that bound together brothers and sisters, parents and children, and which has weakened and almost obliterated the human conscience.[8]

Because the above statement was issued in 1889, it may appear to make all criticism of administrative policies ridiculous. It certainly indicates that the issues are far from new. Even the parochial schools hardly seem to be much better than the public schools in many respects. Morgan spoke to this in his study:

> At the same time the conviction grows that in an increasingly urbanized or 'mass' society it is important to encourage the development of a variety of private charitable and educational styles. And religious schools themselves are secularizing at such a rapid rate that the talk of the dangers of proselytizing and imposition of faith is losing force.[9]

Educational policy toward religion appears to have arrived at a turning place. In fact, the whole future of public education could be determined by the decisions made now. Rich evaluated the issue as follows:

> These and a host of other controversies mark more than a period of change, they mark a time in which critical decisions will determine the direction of education for the future.[10]

To develop an educational policy which will make a gradual transition in curriculum concepts will be no easy task. Ten years ago, there were many who denounced any teaching of religion or morality. Religion was a scapegoat. Distrust of conventional institutions and

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[8]Zach Montgomery, *The School Question*, Reprinted in *The Right Wing Individualist Tradition in America* (New York: The Arno Press and The New York Times, 1972), p. 35.

[9]Richard E. Morgan, *The Supreme Court and Religion* (New York: The Free Press, 1972), p. 207.

[10]Rich, *Conflict and Decision*, p. 3.

policies were challenged.[11] To correct the many false impressions that have been left will take time. The issue appears to center around a concept of a "sterile" culture or one that is empty of meaning.

The Court's Point of View

In reference to a report made by the National Council of Christians and Jews, the following summarized the more optimistic side of the issues:

> Although devotional exercises are forbidden, the court clearly allows for the objective study of religion and particularly of the Bible in the public school. Citizens should encourage public school authorities to explore the possibilities suggested by this decision to include within the public school curriculum an understanding of the role of religion in society, culture and history. They should assure school officials the necessary freedom to perform this task in a reasonable and professional manner.[12]

There has also been an adequate analysis of the court decisions.[13] The following are some of the characteristic constitutional phrases and metaphors used in the decisions:

> *Strict separation, a wall of separation of church and state, neutrality, accommodation, excessive entanglements of religion and state, child benefit, history of practices and the tenor of the country as indicative, and history of past practices as determinative* are all part of the discussions within the decision.[14]

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[11]William H. Engler, "Radical School Reformers of the 1960's" (Doctoral Dissertation, Rutgers University, 1973).

[12]Rich, *Conflict and Decision*, p. 260.

[13]One doctoral dissertation studies ten cases between 1948 and 1972: *McCollum 333 U.S. 203 (1948), Zorach 343 U.S. 306 (1952), Engel 370 U.S. 421 (1962), Schempp 370 U.S. 306 (1963), Chamberlin 377 U.S. 402 (1964), Allen 392 U.S. 236 (1968), Epperson 393 U.S. 97 (1971), Lemmon 403 U.S. 606 (1971), Tilton 403 U.S. 672 (1971), Yoder 406 U.S. 205 (1972).* (See Timothy Jay Boggs, "An Analysis of the Opinions in the United States Supreme Court Decisions on Religion and Education from 1948 through 1972" (Doctoral Dissertation, University of Colorado, 1973).

[14]Boggs, "An Analysis of the Opinions in the United States Supreme Court Decisions on Religion and Education from 1948 through 1972."

It is agreed by several sources that these decisions are internally consistent.[15] This study will also endeavor to show that they are also externally consistent. That is, they conform to the general situation in our society. Is this enough? This brings up an issue of considerable importance to this study: the question of ultimate consumer. Is it consistent with what is known about the needs of children? Do the present schools, with their secular curriculum, provide what is necessary to make living in a world in transition both comfortable and meaningful?

The Supreme Court appears to regard the younger child as "impressionable" or as a "captive listener." It is to be noted that public colleges and universities are already offering courses in religion as well as having departments in religion. Some high schools are following this trend and offer a few courses in religion. What remains is to bring this to the level of K - 8. This can only be done if it can be proved to be objectively possible.

From the educator's point of view, the first question concerns the needs of the child. If the law is to serve man, and not man the law, the decision should lie within the conscience and reason of man himself.

There are many instances in which interpretation of the Constitution is by no means clear. In fact, there have been instances where the court has reversed former opinions.

Part of the whole trend is seen in the issues surrounding questions of justice for minority groups. In the "busing" cases, for instance,

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Also Rich adds the *establishment clause*, *excusal*, and *free exercise clause*. See Rich, *Conflict and Decision*.

[15]Rich points out that "the 12 cases show the result of a chain of reasoning in which, to a remarkable degree, each case gives support to the decision in the following one." See Rich, *Conflict and Decision*, p. 258.

the issue has been racial equality. The court has never considered whether busing was either practical or beneficial. Thus by applying the law to specific concepts, the scope of the law becomes more narrowly defined. This process is also seen in the issues that relate to religion and the public schools.

The question becomes one of determining the source of the law. If the law itself (The Constitution) is the only source, then what remains is simply to interpret it correctly and consistently. If, as the Constitution states, "that certain powers are retained by the people," then it becomes a matter of determining the "will" of the people.[16]

In this study, not all of the decisions apply. It appears that the courts have made the following criteria relevant to the problem of developing spiritual values within the curriculum:

1. The school must not be used as an arm of the institutional church.
2. The child must not be subjected to what might be well-meaning but misguided systems of indoctrination.
3. In all educational methods, the proper consideration of the maturity and the ability of the child must be taken into account.
4. Even very different forms of religion or no religion at all must be respected.[17]

In the last chapter of his book, Morgan made some criticism of the decisions of the court.[18] Cox also decided that the California State Board of Education made certain welcome decisions concerning the problem:

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[16]U.S. *Constitution*, 10th Amendment: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people."

[17]Panoch and Barr, *Religion Goes to School*, pp. 15-54.

[18]Morgan, *The Supreme Court and Religion*, pp. 206-210.

> The board paid its teachers a welcome compliment by suggesting they "are competent to differentiate between teaching about religion and conducting compulsory worship." Significantly, the board added that it would be just as illegal to teach a "point of view denying God" as it would be to "promote a particular religious sect." This is a decision which points toward maturation in American society. It recognizes that the public school is no place for required prayers and hymn singing. But it also recognizes, as so many disciples of secularism do not, that atheists and agnostics have no more right to propagandize their sectarian views through the schools than anyone else does.[19]

If nothing else can be said, it is clear that the position of the Supreme Court is not fully understood either by the public or by many of her educators. Caution is necessary, in any case, if eventual peace is ever to be restored. This demands sensitivity to the "external" consistency of the decisions even if internally the consistency is not as relevant as is often proposed.

Summary and Conclusions

In the chapter on the "Institutional Church," it was pointed out that the events of the nineteenth century laid the foundation for many problems which have matured in the twentieth century. The *Scopes* case of 1925 brought a trend into the consciousness of judges that they must serve a new life style that America has produced in an age that boasts of "tolerance."

The pressure of minority groups to obtain equal justice and economic opportunity has also brought about a new point of view as to the full meaning of "Americanism." The full impact of all of this has, no doubt, made some decisions unpopular, but it has made many Americans more sensitive to the opinions and values of these minorities.

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[19]Harvey Cox, *The Secular City* (New York: The Macmillan Co., 1969), p. 87.

If one adds to this the fact that most religious institutions desire to be free from entanglement with government, it becomes clear that the courts have tried to follow a course of action that leads to public peace.

It was not anticipated that the decisions would lead to so much confusion. It could not be foreseen that it would lead to the "silence" which has cloaked so much of the feelings of those who are responsible to teach the child.

The courts were consistent. They sought to remove the child from any source of contamination whether of the "Scopes" variety or its counterpart. It appeared to be a "sterile" solution. This was not the intention of the court. All this has not been brought to the full attention of the school administrator or teacher. There are alternatives. It is not the function of the court to state what they are. It is the responsibility of those who develop curriculums to discover, develop, and implement these alternatives.

There is no need for pessimism concerning the decisions of the courts. Rather, they should be seen as a challenge to come up with better methods of teaching the youth of America. This means developing *spiritual* content in secular situations. A cathedral is merely stone, wood, glass, and iron. It becomes *holy* because man has put meaning into these lifeless objects.

It is difficult to say whether the next century will see the building of new cathedrals. It could, on the other hand, be one in which a spiritual life becomes the property and the right of every citizen. In summary it seems fitting to point out that the internal consistency (law within law) does not vindicate the court decisions as much as the external

consistency (law within community norms).[20]

It now remains to look within the community to see the extent to which the removal of religion from the public schools reflects problems and processes within community structure.

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[20]Appendix E contains a discussion of the concepts that relate to the *separation of church and state.*

CHAPTER IV

THE COMMUNITY IN TRANSITION

Focal Issues

The school is a function of the community and the culture of the community. Whatever historical identities it may possess, the community is the living-place. The extent to which an individual becomes a functional part of the community is the extent to which he becomes necessary or unnecessary, loved or hated, respected or an outcast, prosperous or a pauper, considered sane or a crackpot.

In America, considerable mobility is evident in the campers, freeways, motels, and suburbs. Cox spoke of the problem in connection with one city:

> But Boston, the "good gray lady," had sunk to an abysmally low ebb before the current astonishing rebirth. Picturesque streets became clogged with gasoline buggies. The frontal collision between Yankees and Irish drove many people with money and civic interests to the suburbs.[1]

It is not surprising, then, that individuals often find community substitutes. One may substitute specialized interests for the community through intellectual pursuits, artistic activities, hobbies of many kinds, religious asceticism, interest in sports, or in simply watching television. On the other hand, these same activities may serve to relate the individual more closely to the community and give him the success

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[1]Cox, *The Secular City*, p. 83.

he wishes to achieve.

While in the last century occurred the growth of American cities, these cities are now in transition due to the shift from the old industries to the new industries and services. This means that its inhabitants must create new life-styles to accommodate the changes taking place. In addition, our religion is changing. Cox described this as follows:

> God bewilders or confuses modern secular man. His mental world and his way of using language is such that the word *God* has become more and more problematical for him. This reveals the impasse: if man cannot speak of God in the secular city, then all we have said about secularization and the Biblical faith is nonsense and the whole thesis of this book is erroneous.[2]

Jacques Ellul spoke of the city as profane and profaning:

> Into every aspect, therefore, of the city's construction has been built the tendency to exclude God.[3]

While Cox and Ellul seem to have parallel ideas, Cox believed that the "secularization" of religion will help to purify it of some of its extreme metaphysical concepts that are not meaningful to modern man. It becomes necessary to believe that the issue can be reconciled. Wagner felt there was an extreme danger in this situation:

> I am not sure that any kind of civilization can long survive without religion, or without the quest for transcendental meaning in life, which is the same thing. One might as well ask a man to live without will and desire, no matter how strong his rational powers or his bodily health. But we fast approach a religionless social order in our own century. In part, the calamities of the century itself may be held responsible.[4]

The enlightenment has produced new ideas and these have often

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[2] *Ibid.*, p. 211.

[3] Jacques Ellul, *The Meaning of the City* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1970), p. 53.

[4] Warren W. Wagner, *Building the City of Man* (New York: Grossman Publishers, 1971), p. 22.

given birth to doubts that man can ever hope to know or understand God or that such an activity would serve some purpose. From this develops the trinity of atheism, agnosticism, and nontheism. All of this is not happening at once to every member of the community. Each person may have his community as distinct as his finger prints. Different parts of the community appear to be moving at different speeds and in different cultures. This makes communication between some of its members like the communication of two competing tribes for the same hunting ground.

Religion in the Secular Community

Tribal competition often becomes a "conflict of interests" between groups. Another way to put it is to say the integrative function of the city is replaced by differentiating functions (that is, lower level functions). These might be identified as:

1. The suburban movement.
2. The development of multiple shopping districts.
3. Individualized travel instead of transit system.
4. Life-styles oriented towards mobility.

Each of these functions has produced its own by-products in many counter movements:

1. The rising divorce rate.
2. Technological unemployment.

There are constant programs which are calculated to prevent these problems. The church should be in the center and speak to these issues. This is what Cox had to say about it:

> To say that speaking of God must be political means that it must engage people at particular points, not just "in general." It must be a word about their own lives--their children, their job, their hopes or disappointments. It must be a word to the bewildering crises within which our personal troubles arise--a word which builds peace in a nuclear world, which contributes to justice in an age stalked by hunger, which hastens the day of freedom in a society stifled by segregation. If the word is not a word which arises from a concrete

> involvement of the speaker in these realities, then it is not a Word of God at all but empty twaddle.[5]

Has the church kept up with this changing community? Must it find new ways to function within this community? We hear, in relation to the profession of priest or minister, that there is a new "breed." What is this new breed, and how does it function? Also, important to this study, can the teacher be a part of this new breed? Will the church of the future be more of a training center than a place of formal worship? Will the materials published by the denominational press be the kind that Catholics, Jews, and Protestants can use together? This will take change.

Communities are changing and are expected to change even more. Green put it this way:

> That we live in an age of change is, by now, an observation so often repeated that one hesitates even to mention it. The only certainty about the future is that it will be different.[6]

Within the community the church is one of the elaborate institutions which were built in the past centuries. The layman, if he questions its function, is usually not a member of the church. While the courts still give the church the exclusive franchise in the religious domain, it is by no means certain that it will keep this very much longer. The transfer to secular concerns may be reciprocated in the secular concept of religious values. Green stated that even parochial schools have become secular:

> By religious education I do not mean to refer simply to parochial schools or ecclesiastically controlled institutions of education.

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[5]Cox, *The Secular City*, p. 244.

[6]Thomas F. Green, "Schools and Communities: A Look Forward," in *Foundations of Futurology in Education*, ed. Richard T. Hostrop (Homewood, Illinois: ETC Publications, 1973), p. 210.

> I mean to refer rather to the type of education focused primarily upon the Holy, that education which is centered upon the object which transcends the self and is invested with the marks of the Holy. The aim, then, is not to develop a functional "product" to be assessed by its value in relation to some other institutions of the society. The object of religious education, so conceived, is to nurture a form of consciousness in which the individual sees his relation to others as mediated by the Holy. Such a view of religious education includes some parochial schools, but not all. Nor is it limited to ecclesiastical institutions.[7]

Since the school is also a part of the community, it is necessary to consider the aspects of nurture which the school gives to the children. If the community is changing, the school must also change. If the church is changing, then those attitudes toward its exclusive control of religion may also need to change. While it is easy to point out the value of past creeds and doctrines, the quest for more generalized creeds and doctrines becomes a challenge and a new frontier. Much of this is already taking place in our universities and seminaries. Wagner sensed a new directional concept of world community:

> The world religion will celebrate being. It will look upon the stuff of the world, the minerals, the fibers, the flesh, the life of the mind and spirit, in their harmony, their conflict, and their evolution, and it will declare this worldly expression of being good. It will love the world, for what it has been and for what it will be. It will not accept the world, in the sense that it accepts any given situation as absolute, but it will intuit, without knowing, that the world is a holy place, that all being is ultimately one, and that the universe coheres. Not everything that happens in the world will be seen as good, taken in and of itself, but all good will be found in the world.[8]

It is one thing to express such a concept as necessary, but it is difficult to show that it would be sufficient. Religion defies precise definitions. It could be postulated that religion must always begin on earth to end in heaven! This, as Jesus noted, is the law and the

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[7] *Ibid.*, pp. 184-185.

[8] Wagner, *Building the City of Man*, p. 88.

prophets.[9]

The Democratic Community

It is because of the principle of democracy that the many religious institutions have enjoyed both their freedom and the tolerance they need to survive in a highly competitive system. While a totalitarian government might favor one church, the recent trend has been that these governments favor no church at all. If spiritual concepts are to be permitted to develop within the curricula, it is conceived as being in a "permissive" sense and not in an "authoritarian" sense. Green spoke directly to this situation:

> This means, in respect to schools, that a society which takes value pluralism seriously would have to provide not simply comprehensive schools making available different curricula and different career choices. Rather, the society must provide schools based upon quite different interpretations of the function of schools, the social meaning of education, and the importance of learning.[10]

Democracy is not a "form" of government, but a concept within a form--the concept that men can live together in mutual trust and goodwill. Titus defined it in a parallel fashion:

> Democracy is based upon a faith that the basic qualities of selfhood, what all persons possess in common, are more important than the superficial distinctions of class, economic standing, sex, color, or race. Democracy is based upon confidence in the capacities and potentialities of the common man.[11]

The totalitarian government operates on the basis of the necessity of placing power in the hands of a few. In both democracy and in the totalitarian governments there exist problems to be solved and services

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[9]Matthew 22:36-40.

[10]Green, Thomas F., "Schools and Communities: A Look Forward," p. 203.

[11]Titus, *Living Issues in Philosophy*, p. 416.

to be rendered. It is from these that all governments derive their *raison d'etre*. There are, then, *essentials* that justify the need for a government. There are also other essentials that relate to the "good life."

Even the teacher must struggle with the concepts of "goodwill" and "necessity" in terms of discipline. The students also struggle with these value systems.

At the root of this problem is the need for a morality to be transmitted from one generation to another. The old world long had its royalty who inherited their rights and privileges. In the new societies there is a different inheritance. It is the inheritance of a code of ethics that make it possible for the survival of democracy.

At the heart of this "ethic" is goodwill toward other men. Any teaching of values demands the goodwill and professional conduct of the teacher. This should be possible if democracy works within the community.

It can be pointed out that a certain Jeshua ben Joseph of the small village of Nazareth was pinioned on a cross based upon a concept of necessity.

Special Community Problems

The doctrine of the *separation of church and state* refers to an old administrative concept of *line* and *staff* relationships. In an administrative system there are those relationships that put one man under the authority of another. These are the "line" or vertical relationships where one person is above another and another above him. In "staff" relationships, usually horizontal lines are drawn to show that one person does not have authority over the other, but that they are fellow and co-workers.

The strict separation clause refers to a staff relationship, not

to no relationship at all. The church is a co-worker with the public institutions of society to do whatever job needs to be done. It is concerned with the problems of the community and should direct its attention to these problems. It is independent of community "line" authority systems and must be allowed to maintain this independence. In this way the church fulfills its function as a "community conscience."

There are two levels to the problems of community living: the personal and the impersonal. By personal is meant those things that affect the lives of the citizens directly. Such problems can become blurred. Each has its own sets and subsets of problems. The four often-studied problems are as follows:

Poverty. An economist might classify this as the failure to distribute goods within the economy. A sociologist might show its function within a class structure. A psychologist might define it as the lack of will or self-determination. It has subsets of racial issues with the ghetto and blighted areas of the community. It has further subsets of ignorance and vice that become the lot of those who are poor. This is a spiritual concern because it blights the human spirit.

Mental illness. In its broad sense, this problem brings up the question of "adaptiveness" to a social norm. In its medical sense it can involve problems of body chemistry, neurological disorders, and even deterioration of parts of the brain. There are many borderline problems in which the individual is able to function partially within our society. Some of these problems involve heredity and birth defects. Others involve tensions that arise in the home and in the community. Many ministers are being trained in the art of counseling so as to help with these problems.

Much could be taught in the classroom to help children who are developing or have inherited the problem.

Alcohol and drugs. Alcohol and drugs function so as to provide an escape from personal and community tensions. To do this they fulfill different roles as depressants, relaxants, inhibitors, stimulants, or they may simply bring about a state of unconsciousness. The proper medical use of these roles is well proven to be beneficial. It is their abuse that particularly concerns us here.[12] In this area the church is even operating special places where those who are afflicted may either live or come and talk-out their problems. There have been projects developed within our schools, but the success of these special programs is currently in doubt.

Crime. The criminal act is usually defined in relation to the law. It could also be a breach of a moral code though it is not possible to punish persons in this respect. It could be classified as avoidance of a system (economic, social mores), the violation of personal rights or freedoms, or open hostility to the system. All of these would involve theft, rape, attack, treason or the like. It is a wide range of behavior that has many shaded areas which are very much the concern of the church. The clever criminal takes advantage of the weakness of the system to discover ways in which he can avoid it without being punished. It is the not-so-clever who usually are punished. They also may try to avoid this punishment but fail to do so. Beyond the police function in this matter

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[12]Ventura County Health Services Agency, "Substance Abuse Services in Ventura County," (Ventura, California: Winter, 1973).

are two concerns: prevention and rehabilitation.[13]

Statistics

Statistics in the areas discussed are very misleading due to the broad scope of involvement and identification. There are examples where it has been claimed that twenty percent of the male youth are arrested during their juvenile years, or as many as eighty-five percent of high school students have taken drugs at least once.[14] When one adds to this such numbers as the percent of the adult population who are either dependent upon alcohol or addicted to it, or tries to imagine the number of persons who commit or contemplate suicide, let alone those who could be classified as poor, mentally ill, drug addicts, and criminals, the keeping of statistics seems very difficult.

As a probation officer in Los Angeles County, the writer kept a careful check on ninety persons in relation to four categories: (1) their involvement in a normal home life, (2) their possession of a dependable trade (these were adults), (3) whether they had been in trouble many times previously, and (4) whether they had any obvious personality problems. Out of ninety cases, ten were classified as failures in all four categories and were to be considered as having a negative prognosis for at least the next ten years. This is a figure of 11 percent of a

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[13]The author has used "case histories" with students to show the complex factors that are involved in the life of many of our offenders.

[14]Naples, Florida, 1974, students at the local high schools were reputed to have used drugs to this extent, though this may have been an exaggeration of the situation. Lynne B. Mills, "Marijuana Use Up to 85 Percent at Naples High," *The Naples Star*, 19 July 1974, p. 1.

An estimate of fifty million persons as having used marijuana in the United States by 1975 is also made. Natalie Gittelson, "The Marijuana Dilemma," *McCalls* (March 1975):56.

case load. It is also a factor in juvenile probation that those who are committed to institutions are out of control at home and in the neighborhood. Those who can be controlled are granted probationary status. This same standard is used in adult cases though in a different interpretation. Here, the job becomes an important factor.

To what extent is the educational system oriented toward these problems and does it have a sufficient share of the Gross National Product to handle them? Goodlad discussed important changes that are needed:

> Clearly, then, we must engage in great experiments encouraging alternatives and diversity throughout what must become a much more varied and comprehensive educational system. This must involve: 1) the reconstruction of existing schools, 2) the creation of new schools free of the present system, and 3) above all, the expansion of "school" into the world.[15]

By the third point, Goodlad indicated the need for the school to be more functional within society. Perhaps the reason for this will become more obvious when impersonal problems within communities are examined.

General or Related Problems

The church, as well as those who profess to be religious, needs to be aware of not only the more personal factors that affect each community member's life, but also of those impersonal conditions that foster these problems or intensify them. The following five problems are a condensation of many lists that can be found in today's literature:

Population. This is by no means a problem unique to the city. A farmer may have seven sons who, in their youth, provide needed assistance

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[15]John I. Goodlad, "A Concept of School in 2000 A.D.," *Foundations of Futurology in Education* ed. Richard W. Hostrop. (Homewood, Illinois: ETC Publications, 1973) p. 213.

on the farm. The problem develops when each of these has seven sons.[16] The population explosion makes it necessary for the contemporary prophet to study some mathematics.[17] The direct relationship of this problem to poverty is well known. As Ehrlich points out, the population trend took a new direction in the middle of the last century and has become alarming in this century, and will become impossible to handle in the next century unless something is done about it. This means that birth control is an absolute necessity. Many religious leaders will agree to this, but there are still some churches which do not agree (at least in policy).[18]

War. This has been a century of war. Its affect upon the life of nearly every citizen can be found if one takes the trouble to look for it. In the two previous centuries (wars of Independence, 1812, Mexico, Civil War) there was time to heal some, but not all, of the wounds. There was a short breathing spell between World War I and World War II but Korea and Vietnam have meant an almost continuous involvement since the second World War.

War is uneconomic and it is followed by inflation and depression as it places our economy in debt for goods that have no citizen consumer value. It has more subtle effects in that it turns our teenage youth into killers, and fills the veterans' hospitals with the maimed and

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[16]The nursery rhyme, "When I was Going to St. Ives," brings out an exponential expansion: 7, 49, 343, 2401, 15908 . . . (It was meant to be a joke!)

[17]Paul R. Ehrlich, *The Population Bomb* (Binghampton, N.Y.: Vail Ballou Publishers, 1969).

[18]The story of the struggle of Cardinal Matthew Mahan in the area of marital policies is told by Flemming. (See Thomas Flemming, *The Good Shepherd* (New York: Doubleday and Company, 1974).

psychologically damaged. Some of its effects even reach non-participants.

Sweet, in his study of religion in America, found that war had strong effects in religious institutions. He discussed this in at least three chapters.[19] While the church can be a conscience, it still remains for the community to listen to this conscience, to develop dialogue concerning this conscience, and finally to do something about it. This was seen in the Vietnam situation.

Ecology. The ecological problem can be divided into two types: the misuse of natural resources, and the profaning of nature. The community is closely tied to the ecosystem about it. Dubos places strong emphasis upon this point:

> Climate, geology, topography determine what forms of life can prosper in a given place, and these living forms in turn alter the surface and the atmosphere of the earth. Each particular place is the continuously evolving expression of a highly complex set of forces--inanimate and living--which become integrated into an organic whole. Man is one of these forces, and probably the most influential; his interventions can be creative and lastingly successful if the changes he introduces are compatible with the intrinsic attributes of the natural system he tries to shape. The reason we are now desecrating nature is not because we use it to our ends, but because we commonly manipulate it without respect for the spirit of the place. The very word "desecration," now often used to lament the damage men are causing to the earth, implies the belief in the sanctity of nature--as if its relation to human life had a sacred quality.[20]

It is important to note that he does not mean the worship of nature, but to respect nature as God's gift to man.

Dehumanization. This means more than the respect one man must

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[19]Sweet, *The Story of Religion in America*, pp. 312-316, 392-405, and 429-434.

[20]Rene Dubos, *A God Within* (New York: Charles Scribner's Sons, 1972), p. 150.

have for his fellow human being. It looks at the corruption of affluence and the loss of privacy which are becoming common through computerized systems of surveillance. There has been built a system of corporate feudalism where a managerial system replaces the old one of knights and lords of the castle. The tribal functions of this system belong only to its managers (as it was with the feudal system). From this has emerged what is often called the "identity" crisis. In a speech before an assembly of college professors, Jonas outlines five areas of concern:

1. Our relation to nature.
2. Our need to plan.
3. The need for a redefinition of self.
4. A need for new controls.
5. A need to restore the sacred.[21]

While these are the general areas we have been speaking of, he also speaks directly to the problem of this section:

> Independently of the question of compulsion or consent, and independently also of the question of undesirable side-effects, each time we thus bypass the human way of dealing with human problems, short-circuiting it by an impersonal mechanism, we have taken away something from the dignity of personal selfhood and advance a further step on the road from responsible subjects to programmed behavior systems. Social functionalism, important as it is, is only one side of the question.[22]

Man has developed a "mystique" that saw its full flower in a romantic era. He has passed this on to the machine. And to the question, "Mirror, mirror, on the wall, who is the loveliest of them all?" he sees not man but a machine he has created with his own talents.

Morality. This study will include a special chapter on the subject

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[21]Jonas, Hans, "Technology and Responsibility: Reflections on the New Task of Ethics," in *Religion and Humanizing of Man* (Plenary Address: International Council of Learned Societies in the Field of Religion) (Los Angeles: Century Plaza Hotel, September, 1972), p. 19.

[22]*Ibid.*, p. 15.

of moral issues in education.[23] For that reason, it is only necessary now to point out that value pluralism makes any complete statement nearly impossible. There are both recent and rather ancient studies of this problem.[24]

Hartman pointed out that one does not obtain morality by seeking morality, rather one seeks the welfare of others rather than justification of self. One does not seek honesty, but rather considers the impact of a lie upon others. He similarly stated:

> This is not a situational value but a personal one in that someone affects the value. Hence we reach the other side of the coin which is that one should strive to be moral. As we try to reach the "higher" values we realize that there is opposition to values, and sometimes conflict between values. The scene is not uni-dimensional, but, multi-phase and complex.[25]

Whether one sees ethics as "winning" or "suffering" is not the point. Ethics is crucial to the community situation. It is here that religion needs to speak more clearly (not loudly) if it is to retain its leadership.

Summary and Conclusions

From the chapter on the institutional church and the chapter on law and education the study moved directly into the community to see the historical and cultural factors that involve this study. These were described as both personal and impersonal.

If religion is to be defined as an "integrative" function, one must see that the object which is functioned is the community and the

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[23]Chapter 10 of this study.

[24]William S. Sahakian, *Ethics* (New York: Barnes and Noble Books, 1974), pp. 1-7.

[25]Hartman, *Ethics*, p. 37.

individual. Whether one looks at the almost "doomsday" statements of Ellul who sees the city as profaning, or the more optimistic view of Cox that the secular direction can bring about worthwhile changes in both the church and society, one sees the need for re-evaluation of the community relation to religion. This is both in regards to the church itself and religion as a part of community life.

Much of this centers about concepts of morality. Also there is a general "world" concept that involves our communities in general throughout the world, and man's relation to nature as the source of energy, food, and material things.

One needs to examine these integrative factors that make it possible for a living religion to change man's idea of himself and his world. The following represent a list that have been developed in this chapter.

Integrative Community-Religious Functions

1. Unity: the development of a democratic ideal based upon mutual dependence.
2. Sociality: an effective communications system calculated to bring justice and hope to all men.
3. Morality: trustworthy citizens who respect both law and other people.
4. Responsibility: participation in the production of community needs and care of the ecology and participation in decisions.
5. Consistency: planning and evaluation as an ongoing function.

The above list is from the point of view of the community. As with our "Bill of Rights," there is always a need to look at the same set of values from the point of view of the individual. *Law* and *rights* are complementary factors. No system of government would be complete without both of these.

Individual Rights

1. The right to be useful--to be a part of the productive or service aspects of the community.
2. The right to a fair share in the productivity of the community.
3. The right to self and community respect together with the right to privacy.
4. The right to exercise responsibility--to participate in planning and to exercise leadership in areas where qualified.
5. The right to have the system consistent and predictable.[26]

The development of both sets gives a fair definition of the direction this study wishes to go in its further development. As a concluding postscript it is a good idea to give again the definition of *spirituality* as it was given in the Introduction. This definition points to the historical, the cultural, and the community-related aspects of our educational goals:

> Spirituality is the ability to create the *holy* (or respond to it) by transcending the multiple levels of life in this world (the ecosystem, the community, the culture) with both purpose and meaning.

The Educational Policies Commission of the National Education Association issued the following statements:

> From whatever source derived, spiritual values and appropriate experience to develop them are a major concern of all good schools. Although the public schools are stopped from teaching the denominational creeds, they have their responsibilities toward religion, as is pointed out later.[27]

That the community should be central to the objectives of education

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[26]Shields lists the following needs: "to love," "to be loved," "to feel needed," "to enjoy fellowship," "to feel wanted," "to feel important," "to solve problems," and "to deal with guilt." (See Doyle E. Shields, *Love's Healing Process* (Los Angeles: Crescent Publications, 1974), pp. 9, 10.

[27]Educational Policies Commission, *Moral and Spiritual Values in the Public Schools* (Washington, D.C.: National Education Association, 1951), p. 30.

is difficult to dispute. Illustrating the need to maintain spiritual values within the community points up the need to include these values within the curriculum.

This examination of the community as the end of a series of historical developments brings the study to the point where the school and its personnel and milieu should be considered.

PART II

PREPARATION, TEACHERS, AND ADMINISTRATORS

Chapter V

THE ACADEMIC COMMUNITY

An Inter-Disciplinary Problem

The training of teachers has been delegated to the academic community with its complex beehive of specialities. It is frequently held that the ideal education of a teacher should include a strong foundation in the liberal arts.[1] It is difficult to classify the various departments of a university. The teacher is expected to study the behavioral sciences, especially psychology which has extensions into biology and chemistry and medicine (psychiatry). There are the social sciences in which sociology leans heavily upon the mathematics of statistics and the space diagrams of topology. There are the humanities with the emphasis upon language and symbols that become a part of anthropology. There are the analytic disciplines to which history relates by showing movement in time and space. There are the rational disciplines of philosophy that tie into mathematics through logic and cybernetics. The modern teacher must be familiar with case study techniques, counseling, computer programming, and to this, is now added religious, moral, and spiritual values.

Tillich remarked that the public schools were the product of the enlightenment.[2] He is not the only one to find the deep cultural roots

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[1]Koerner, *The Miseducation of American Teachers*, p. 251.

[2]Paul Tillich, *A History of Christian Thought* (New York: Simon and Schuster, 1967), pp. 335, 336.

that sometimes bring about conflict. Tournier remarked:

> But in addition, with this theory (evolution) they have been inculcated, as has already been shown, with a faith in a new trinity: accident, struggle, and progress. And this trinity is one of the idols of the modern world; it determines the destiny of society and the individual. We do not realize this because modern specialization has put walls of partition between the various disciplines, so that sociologists see only the sociological factors in the unrolling of history, the economists only the economic factors, and the psychologists only the psychological factors. But life does not recognize the walls of partition, and a theory of nature which everyone learns in school exercises its influence upon the behavior and the thinking of all men.[3]

There is, on the other hand, a growing awareness that many of the assumptions which were made twenty-five years ago need to be re-examined. Mowrer was particularly critical of psychoanalytic assumptions that have influenced the clergy:

> . . . current developments in the science and secular professions which are casting grave doubts upon the validity of the Freudian view and thus placing many contemporary clergymen and seminarians in the awkward position of having "sold their birthright."[4]

While this chapter discusses the sciences of psychology, sociology, and anthropology in relation to the subject at hand, there will also be examples that extend these sciences. For example, Menninger attacks the problems of sin from the point of view of psychiatry. Realizing that sin is defined in terms of humanity, he said:

> Sin is not against rules, but against people--and it is the "againstness" or aggression in the intent or motivation that constitutes the designation sin.[5]

There has been a turning point. Tillich and Menninger and many

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[3]Paul Tournier, *The Whole Person in a Broken World* (New York: Harper and Row, Publishers, 1964), p. 117.

[4]O. Hobart Mowrer, *The Crisis in Psychiatry and Religion* (New York: D. Van Nostrand Company, Inc., 1961), p. 72.

[5]Karl Menninger, M.D., *Whatever Happened to Sin?* (New York: Hawthorne Books, Inc., 1973), pp. 134-135.

others tell us that there is a need for a fresh approach to religion. This does not mean that religion does not have new critics. In fact, it may take many years to dispel the many doubts created by the behavioral, social, and the humanistic sciences.

A recent attack upon religion was discussed by Dubos:

> A curious expression of the present public concern for the environment crisis has been the theory, which has become academically fashionable during the 1960's, that the Judeo-Christian tradition is responsible for the desecration of nature in the western world.[6]

He described the theory as found in the attitude that the world is to be mastered by man instead of treating man as caretaker of God's gift. Man, in his attempt to dominate nature through technology believes that he has mastered nature. Dubos goes on to say that while one can present this as a theory, it is, at best, a half-truth.

The problem is more than the indirect (as well as direct) attacks upon religion which come from many sides: it is also that these sciences attempt what the Supreme Court was unable to do--define religion. In fact, a good case could be made that the decisions of the courts reflect more the opinions of sociology and psychology than they do law.

Considering the variety of courses in psychology, anthropology, sociology, and education that are offered to the teacher as preparation for a career, it should be realized that this becomes almost a random collection. It is difficult to say what the total effect is, because the sciences themselves have multiple natures.

As this relates to religion, a lack of unanimity is to be noted. When the sociologist and psychologist are not trained in churchmanship, it is easy to understand why they seem not sure as to what the church is

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[6]Dubos, *A God Within*, p. 157.

trying to do. Cox spoke to this confusion as follows:

> When Proudhon claimed . . . that the impact of *Biblical* faith is to "defatalize" the world, he was right. What is meant by the kerygmatic assertion that Jesus has defeated the "principalities and powers" is not that they have been annihilated. Ids and economic pressures still roam through history. What is meant is these forces do not have the power to determine man. Rather, man has the power and the responsibility to rule over them and use them in responsibility before God.[7]

Thus Cox faced theological interpretations through secular definitions. The secular thinker often lacks the ability to use the language of theology with full meaning.

The Position of Psychology

The psychologist discovers that religion brings into focus two relevant questions: (1) What is meant by a spiritual life? (How does it function? What does it contain?) and (2) What part does morality play in the achievement of a normal personality? (Is it constructive? Is there a conscience?).

Since the psychologist cannot go into the question of either the nature of God or his existence, he looks at his only subject--man. To mental health has added the problem of the health of our society. As early as 1935, Niebuhr wrote to this effect.[8] Mowrer also mentioned it:

> Now, instead of talking just about "sick" individuals, we are beginning to talk about a sick society; and I submit that an important aspect of this generalized sickness is the very fact that we speak of our individual and collective difficulties as "sickness" rather than as sin or evil.[9]

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[7]Cox, *The Secular City*, p. 111.

[8]Reinhold Niebuhr, *Moral Man and Immoral Society* (New York: Charles Scribner's Sons, 1960), pp. 51-82.

[9]Mowrer, *The Crisis in Psychiatry and Religion*, p. 138.

When it is realized that in the treatment of the individual there are some fourteen or more kinds of therapy,[10] it is not difficult to see that the whole aspect of treatment is a complex problem. It is no wonder that some confusion exists as to whether psychology and religion can agree as to what man needs. Psychology speaks with more tongues than a gifted Pentecostal. Roszak discussed the need for mutual understanding:

> An authentic psychology discards none of the insights gained from spiritual disciplines.[11]

Then he continued with an extension of this thought:

> Humanism, for all its ethical protest, will not and cannot shift the quality of consciousness in our society; it has not the *psychic leverage*. After all, the reductionists who see nature as a machine and the human being as a robot are not apt to regard moral indignation as anything more than a queer quirk in the robot's electro-bio-chemico-physical feedback apparatus. And who are the humanists to talk to them of the reality of soul or spirit?[12]

Mowrer spoke of the application of psychology in church affairs:

> Sometimes psychologists and psychiatrists who do personal assessment work for seminaries and mission boards will damn a candidate on the grounds that he is "motivated by personal guilt." Is this necessarily bad? How many men and women, one wonders, have saved themselves from mental illness or worse by this very device? The important thing, I suspect, is that the individual is clear-headed about *what* he is doing and *why* he is doing it.[13]

It is certain that the minister and the psychologist can behave like team members in handling human problems. Both wish to have their subjects become effective members of society. Each can borrow tools and

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[10]Chemical, directive, existential, gestalt, hypnosis, psychodrama, non-directive (Rogerian), Freudian, etc.

[11]Theodore Roszak, *Where the Wasteland Ends* (New York: Doubleday, 1972), p. 414.

[12]*Ibid.*, p. 455.

[13]Mowrer, *The Crisis in Religion and Psychiatry*, p. 199.

techniques from the other. Whatever conflict exists, it need not be in the general goals of either one. There are semantic problems, and there are problems of definition. Even the nature of consciousness is much discussed today.[14] It is no wonder that the soul is sometimes considered obsolete by the psychologist. How does one analyze the "good?" What systems bring about what is "good?" There is a need to approach teachers differently in teacher training courses.

The Position of Sociology

The term "sociology" is one that is confusing to the average layman. It is either confused with social science or with socialism or some other such terms. It is no wonder, then, that what sociology has to say about anything can be easily misconstrued. As with psychologists, a sociologist is often "for hire" to do a study or a research project that is supposed to influence certain groups of the public in general. The public opinion polls are good examples of this.

In psychology one learns that the mind appears to operate on different levels. In sociology one learns that society operates on different levels as well. In one of Galbraith's recent books,[15] he pointed out there are two systems within our economy: the market system and the planning system. In the past there were class or caste systems. Studies have proven the existence of these systems in American cities, but it would appear that the old definitions no longer hold. In more recent studies there develops an analysis of power structures and

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[14]Wilkerson, *Minds, Brains and People.*

[15]John Kenneth Galbraith, *Economics and the Public Purpose* (Boston: Houghton Mifflin Co., 1973), pp. 179-212.

techniques of influence peddling.

If a class system is examined from the standpoint of its relation to the power structure in the economic system (as Galbraith did), it might appear to have four or five levels: (1) The planners, or those who early in life become oriented toward business and professional careers, obtaining the correct education at the correct school, and with family contacts that start them up the ladder of promotions in their twenties; (2) Those who perform high level services (professionals), have little fear of unemployment in a carefully protected and highly demanding occupation; (3) Those who perform essential services for which the pay is adequate and the working conditions reasonable (the dirtier the job, the higher the pay); (4) Those who perform jobs that are considered undesirable from either their difficulty, backbreaking work, or the conditions, sometimes seasonal, sometimes dangerous; and (5) Society's rejects: the unemployed and unemployable, mentally ill, criminals, drug victims.

There are several aspects of the above that relate to our religious problem. The first is that this stratification appears to emerge naturally from within our technological society. The secular personality has been called by others the "marketplace" personality. The marketplace dominates people's thinking about everything. With the planners on top one can well ask to what extent have religious leaders a part in the planning function.

The second concern is what this does to human personality. If religion is centered in *man* rather than *God*, and it is man who needs saving, not God, then it becomes essential that sociologists give more than lists of status identities. In addition, they should develop concepts related to living with the status belonging to the individual

economic function. This they never do. Instead, what appears to be a normal functional system, results in an "identity crisis." Erikson tried to define the meaning of this:

> Today no derision on the part of the careless unbeliever and no punctive fervor on the part of the dogmatist can deny the staggering fact that much of mankind finds itself without a living religion such as gave wholeness of existence to the tool man in his productive dealing with nature, and to the trading man in his gainful exchange of goods in an expanding world market. How deeply worried self-made man is in his need to feel safe in his man-made world can be seen from the deep inroad which an unconscious identification with the machine--comparable to the magic identification of the primitive man with his principle prey--has made on the Western concept of human nature in general and on a kind of automatized and depersonalized child training in particular.[16]

Babin, a Catholic writer, discusses the general problem as it relates to the youth in the church who find that the church does not seem to have the answer either.[17]

A third aspect to the problem of a technological-managerial controlled marketplace world is the complete saturation of our culture with many kinds of artifacts: from television to paperbacks, washing machines to electric blankets, freeways to suburbs and supermarket. There is nearly four times as much as is needed for the general good of our society. Even the churches experience this. A study of Wichita showed that it had 320 churches representing 65 denominations.[18]

The sociologist studies the church with the same yardstick of statistics. One such study found that all segments of the population

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[16]Erik H. Erikson, *Identity, Youth and Crisis* (New York: W.W. Norton and Company, 1968), p. 84.

[17]Babin, *Adolescents in Search of a Church*

[18]Donald O. Cowgill, "The Ecology of Religious Preference in Wichita!" in *Religion, Culture and Society* ed. Louis Schneider (New York: John Wiley and Sons, Inc., 1964), pp. 450-456.

appeared to have some religious preference, but that the trend was that church attendance was chiefly by the higher social levels.[19] In almost every case, the sociologist relies upon statistics which are, of inner necessity, presented in a mechanical way.

Using a sociological approach, O'Dea has identified what he calls five dilemmas in the institutionalization of religion. Since his development is too full to include here, the following summary is made: (1) The dilemma of mixed motivation in which the church begins with charismatic leaders, develops an institutional matrix, and finally becomes corrupt; (2) The symbolic dilemma which emerges from objectification and patterns of ritual around which is developed both obscurity and mystery, and these finally weaken; (3) The dilemma of administrative order in which a heirachy finds that in an elaborate structure, offices and communication networks develop, with gradual loss of control and finally confusion; (4) The dilemma of delineation in which new concrete objectives appear, ethical insights now become rules, the original objectives are counteracted by the rulers and legalistic rigorism sets in; (5) The dilemma of power in which the original focus (man's salvation) becomes lost in the demands and the controls of the general agencies of society.[20] He then pointed out that the individual no longer is a member by choice but may be coerced into loyalty from the strength gained by social fusion. From this point, it develops that the identity of the religious instruction is beginning to disappear.

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[19]Bernard Lazewitz, "Religion and Social Structure in the United States," in *Religion, Culture and Society*, pp. 426-439.

[20]Thomas F. O'Dea, "Five Dilemmas in the Institutionalization of Religion," in *Religion, Culture and Society*, pp. 580-588.

Herberg reinforced this concept:

> Consequently religion enjoys a high place in the American scheme of things, higher today, perhaps, than at any time in the past century. But it is a religion thoroughly secularized and homogenized, a religion in-general that is little more than a civic religion of democracy, the religionization of the American way.[21]

It is quite clear that from the point of view of sociology, it is social forces, not divine forces, that are at work in society and in the church also. This is a secular science. If the religionist turns sociologist, he must follow the methods and criteria of this science. There are exceptions. Ellul is one of these. He said:

> Every city must suffer the effects of the curse; it is always considered a good and holy work for Israel to utterly destroy a city (Num. 21:2), for this is an act of God. Never a word of hope, never a word of forgiveness for the city as such, for it is the terrible manifestation of the Day Star which deceived men.[22]

> And this gives us a new and enriched understanding of the city. Dealing with the "urban problem" are the sociologists and lawmakers, urban specialists and politicians, architects and economists, humanists and revolutionaries, and they are all looking for a moral solution, a legal solution to the multitude of human problems brought by the city.[23]

> And her world without God is also a world of Gods. If the desert is the place of demons, the city is the place of idols.[24]

While sociology describes the institutional aspects of religion, it fails to speak to religion's most important function within society, that of defining and maintaining morality.

The Position of Anthropology

So far, the psychologist has spoken more directly to what one might call spiritual needs of man. Whether religion is a "personal"

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[21]Herberg, "Religion in a Secularized Society," p. 501.

[22]Ellul, *The Meaning of the City*, p. 46.

[23]*Ibid.*, p. 46.

[24]*Ibid.*, p. 54.

or "social" phenomenon is not easy to define. The concept of "morality" tries to bridge the gap between the individual and his community. Certainly the concept of integration would appear to demand this. The danger in any of these sciences is that too much objectivity can destroy the object studied. If the machine also controls the sciences, if they become too impersonal, do they overcome the problems they so aptly describe or make them inevitable?

While the humanist deals with the objects of culture, the anthropologist asks the important question, "What is culture?" One anthropologist noted that there is movement in the direction of global and cultural uniformity. He also believed that we are at the beginning of a new age. Coon stated:

> We who are alive are passing through an age of transition, the first major cultural shift since the Neolithic began about 7000 B.C. The changes going on about us are so rapid that we can see more of them in a single lifetime than generations of our ancestors ever witnessed. It is truly an exciting time to be alive.[25]

Even though anthropology is supposed to be the study of man, it is possible that the anthropologist might compare the social life of animals to find clues that explain man's behavior and problems. Unlike the sociologist, who studies the institutional aspect of society, the anthropologist looks at the more subtle systems that these institutions serve. The following are some symbols that find their way into our culture and determine our nature from the point of view of the anthropologist: (1) Identity symbols (totem) that are national, racial, religious, political, professional, recreational; (2) Symbols of freedom (social, moral, religious) with clothes, beards, long hair, address, cars people

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[25]Carleton S. Coon, *The Story of Man* (New York: Alfred A. Knopf, 1971), p. 406.

drive; (3) Symbols of success that include other varieties of the above together with club memberships, titles, and being seen at the right places and with the right people; (4) Symbols of authority that also include some of the above together with uniforms, and titles, and special courtesies; (5) Symbols of cohesiveness (the tribe), institutions, flags, songs, rituals; (6) Symbols of disunity one-upmanship, status seeking, degradation rituals, rigid polarities, class lines, ghettos; (7) Symbols of failure that include making outcasts, prisoners, skid roads.

Toffler spoke of the affect of these symbols in connection with racial problems:

> Rewards offered by the institutions of this society to those whose behavior meets their approval consist of money, prestige, power, respect, acclamation and love, with increasing amounts of each of these being extended for increasingly "successful" behavior. The individual is socialized to know that these will be his if he lives up to society's expectations. Hence, these rewards are an external motivation for behavior. Blacks have learned, however, that the behavior for which whites reap these rewards does not result in the same consequences for them. In the various institutional areas of society, Afro-Americans are often rewarded differently from whites for the same behavior--if they are rewarded at all.[26]

Since the anthropologist, by definition, studies man and makes opinions of his nature, this is of direct concern to the theologian. In the chapter on the church, it was pointed out that the definition of man was of primary concern to any understanding of religion.[27]

Summary and Conclusions

The importance of these three inter-disciplinary sciences: psychology, sociology and anthropology cannot be disputed. What is lacking

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[26]Toffler, *Learning for Tomorrow*, p. 68.

[27]Chapter 2 of this study.

is a development of spiritual concerns found in religion. Just as the Constitution speaks of the separation of church and state, there is also a separateness of religion from science. *New birth*, seen from the point of view of the sociologist is quite different from that seen by the theologian. Litton spoke of new birth as follows:

> The distinction between 'born of the flesh' and 'born of the spirit' is not one of degree, but of kind; natural man, however adorned with moral graces, is flesh; the spiritual man is from above.[28]

Since the courses mentioned are now found at the high school level, it is increasingly necessary that the educator be sensitive to fuller definitions of these areas of concern. It is difficult to believe that the student can come to his own opinions without being presented a full and complete set of facts and ideas. Some concepts taught in these sciences are more in the nature of opinion than of fact.

Perhaps the most crucial question concerns war. Certainly struggle, both within and without, has been a hallmark of every culture. The horror of war is described by Morris, author of *The Naked Ape*, in a recent book in which he symbolized our society as more of a zoo than a jungle:

> But to the soldier staring down at his severed legs, or holding his entrails in his hands, it means only one thing: a wasted life. The reason why it was so easy to get him into this position was that he is not only a potentially aggressive animal, but also an intensely co-operative one. All that talk of defending the principles of his supertribe got through to him because it became a question of helping his friends. . . . The ancient tribal loyalties were so strong that when the final moment came, he had no choice.[29]

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[28]Edward Arthur Litton, *Introduction to Dogmatic Theology* (London: James Clarke and Co., Ltd., 1960), p. 32.

[29]Desmond Morris, *The Human Zoo* (New York: McGraw-Hill Book Company, 1969), p. 129.

In discussing the parent-child relationships he made the following analysis:

> Parents tend to cling on to their offspring at a time when, biologically speaking, they should be releasing them. The reason is straightforward enough: the complex demands of the human zoo make it impossible for a fourteen or fifteen-year-old individual to survive independently.[30]

There is an increasing awareness of the need to change some of our ways of thinking about education. Toffler described this problem:

> It is the task of the teacher to help give students the tools and attitudes that will help them and us survive in the midst of a historical transformation. There is a need, too, for positive images of the future. People need to feel that they can *cope*, and the place to start that feeling is in the schools.[31]

In all of the problems of change and preparing for change, there has been a growing interest in religion and an increasing faith that man will re-invest himself in his world in more meaningful ways.

Speaking as a biologist, Haggis listed what he calls the "pathological premises" that beset society:

1. Pride of families and nations.
2. The idea that any technology that can be applied should be applied.
3. That knowledge increases wisdom.
4. Man is intrinsically separate from other men and nature.
5. Nature should be exploited.
6. The belief that certain nations are destined to decide the future of the world.
7. The disbelief that what ought-to-be is achievable and meaningful.
8. The further disbelief that all of the foregoing are invalid premises to be considered as educational tasks.[33]

All of this, he stated, are seen in the random increase of our industrial technology. This made increasingly difficult the ability of our culture to cope with an exploding population and the problems within

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[30] *Ibid.*, p. 166.

[31] Toffler, *Learning for Tomorrow*, p. 198.

[32] Alex Haggis, Summer Colloquy, Walden University, 1974.

our eco-system which are now taxed to the utmost to support the human life on this planet.

It is sad to note that the sciences of psychology, sociology, and anthropology, which have been so ready and able to put-down religion in our society, have not been able to prepare man so that he does not fall into these "pathological premises."

If nothing else, this spells out the need for religion to be defined in terms that will make it possible to bring it into the education of our children. This will be the task of classes in the future where religion will be presented to the prospective teacher so that he can use it in his curriculum.

Religion frequently develops both a mystery and a mysticism that defy scientific explanation. This can be seen in both sociology and psychology. Neither discipline can account for this except to point out that it is irregular. Anthropology, on the other hand, knows that a mystique always surrounds a well developed culture. It is through this mysterious process that men find identity with themselves and with other men. Yet the anthropologist describes this, he does not advocate it or develop it. This is the function of prophet and priest.

The teacher, too, can only describe this and not either practice it or advocate it. Here is a very important point to make in this analysis. This, in itself, is beneficial. The child will benefit by knowing that people do these things and find meaning in them. Of course, there are things that people do which are of questionable worth. It is sometimes difficult to distinguish between the two.

Every profession is more than the acquisition of facts, development of techniques, and a testing of experience. It is also a discipline.

From the point of view of this study, it is of little benefit to the child if history, social science, literature, or science are taught without rigorous application of discipline to all of these sciences through the development of spiritual values.

It might be said that the study has arrived, through an analysis of psychology, sociology, and anthropology at a point where the need for new concepts in the applications of these sciences has been advocated by authorities in each of them.

CHAPTER VI

Related Surveys

Three separate surveys were conducted to develop the concerns of this study: (1) a survey of present practices in teacher education as they relate to this study, by an examination of thirty-two college and university catalogues; (2) a survey of state policies that relate to the area of this study by correspondence with the fifty state departments concerned; (3) a survey of teacher attitudes as determined by their answers to a letter and questionnaire on issues concerning this study.

The results of these surveys will be the subject of this chapter.

Teacher Preparation

It would be almost impossible to think of using integrative techniques to present spiritual values to the curriculum K - 8 without some very thorough preparation of the teachers. In his book that discusses teacher preparation, Koerner listed all the courses taken by what he feels to be ten representative teachers.[1] A count of semester hours that might relate to spiritual values revealed 37 semester units or an average of about 4 units per student with one taking 12 of these units.

In line with this study, it would appear that one should expect the student to be trained in elementary psychology, sociology, and anthropology and also to have courses as follows:

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[1]The study is found in a chapter titled "How Much is Enough?" (See Koerner, *The Miseducation of American Teachers*, pp. 118-158).

Religion in America (a survey)
World Religions (comparative)
Methods in value analysis and structure
Philosophical Issues in Contemporary Society

This would mean about twelve hours of study. After reading Koerner's book, it appears that there is considerable dispute concerning the number of education courses necessary and to add twelve units more may seem a bit drastic.

Of the thirty-two college catalogues consulted,[2] the following breakdown was made:

9 institutions definitely made no requirements in the area of this survey.
15 offered courses that pertain to the survey but were not required.
7 required at least one course but less than six semester units.
1 required considerable preparation equal to one whole semester of study.[3]

The following list of course titles should give an idea of the general scope of courses offered:

Philosophy of the Human Person; Moral Philosophy
American Thought and Society; The Bible as Literature
Cultural Foundations of Education
Teaching about Religion in the Public Schools (new and experimental methods and approaches); Cultural Pluralism; Philosophy of Religion
Education and American Ideals; Humanism and Behaviorism
Teaching Strategies to Develop Children's Thinking
Religion and Culture; Understanding Religious Man
Introduction to Western Religions; Introduction to Eastern Religions
Islamic Studies; Teaching Strategies in a Multi-Cultural Society

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[2]See Appendix A for a listing of the colleges.

[3]In a study made by the California State Board of Education, the following statistics were obtained: in response to the question, "Do you have courses in comparative religions of the world?" 29 teacher training institutions replied yes and 21 replied no. In response to the question "Do you require such a course, or courses, of your teacher credential candidate?" 18 replied that they leave it to the candidate, 4 required the course, and 12 required a course in philosophy or ethics. State Board of Education (California), *Guidelines for Moral Education in California Schools* (Sacramento, California: Office of the State Superintendent of Public Instruction, 1969), pp. 3-4.

Influence of Culture on Personality
Social Issues in American Education; Education and Society
Education and Social Change
Topical Seminar on Cultural Foundations of Education
Seminar on Human Relations; Anthropology in Education
Introduction to Transactional Analysis
Contemporary Adolescent Belief System
Seminar on International Education; Ecology of Struggle
Ethics and Values; Introduction to Humanism in Education
Behavioral Science Problems in Education
Problems in Ethics and Values; Education for an Identity Society

While the above is by no means a complete list, it gives an idea of the scope of what appear to be courses related to spiritual concepts. In some instances this may be a matter of semantics only, and there may not exist course content that would be relevant.

Very noticeable was that some state universities offered almost as much or even more than private church related colleges. This is parallel to a statement in another chapter that parochial schools were becoming secular oriented.

In conclusion it could be pointed out that there is apparently an awareness of the need to train teachers in the broader aspects of our culture. What is needed is a better definition of purpose and attention to requirements that do not infringe on the rights of the teacher trainee, but at the same time guide the teacher to a balanced curriculum.

It might be necessary to have alternative courses which the trainee could take if he did not want to take those developed for the purpose of this study.

State Education Departments

In order to obtain a clear idea of the extent to which the different states offer courses or have directives concerning religion, it was decided to write to the administrative head of the fifty state

departments of education. Each was asked to send guidelines and directives from that department. Of the fifty states, forty-four made replies. Of the six that did not reply, one was Alaska and another New York.[4]

In an article on the study of religion in the schools, Harris made the following observation concerning Alaska:

> Forty-six state school systems now offer academic courses in religion, according to a recent survey by *Liberty* magazine, published by Seventh-day Adventists and the Religious Liberty Association of America. While the survey identifies Alaska as the only state offering religion-studies courses in all public high schools, the trend seems to be toward more, rather than fewer, new courses.[5]

This statement about Alaska, and the well-known "Regents Prayer Case" in New York make it necessary to consider that the six states that did not reply were just as interested as the forty-four that did reply. One state mentioned a set of directives that were no longer in print. In fact, California's recent directives were also out of print and difficult to find.

It is interesting to note a change in tone. The California directive issued in 1969 was quite on the offensive making strong statements about "humanists" and those who did not want religion in the schools. The directive issued in 1973 was much more formal and careful in its language. The publication of the Educational Policies Commission of the N.E.A. is also out of print (1951). The general development of its material would not be acceptable according to present standards.

Those states that did issue strong directives presented such

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[4]See Appendix B for states and bibliography for publications by the State Departments.

[5]Newtonia Harris, "Your Child Can Study Religion in School," *United Methodists Today* (December, 1974):43.

concepts as "Ethics and Values in the Alabama Schools," "Handbook on the Legal Rights and Responsibilities of School Personnel and Students in the Areas of Moral and Civic Education and Teaching about Religion," (California), "Values Education in the Public Schools in Hawaii," "Building Self Concept through Self Enhancing Education," (North Dakota), "Policies on the Treatment of Religion in Oregon," "Goals and General Objectives of Education in Utah," "Knowledge Process & Values," (Wisconsin), "Inside Out," (Wyoming). Nebraska supplied information concerning a number of workshops in developing values in different subjects. Pennsylvania adopted a textbook for its high schools.[6] Five states replied that there were high schools that were teaching courses on World Religions, Comparative Religion and the Bible (as literature, etc.).[7]

Seven states sent exerpts from their state statutes or directives that were of this form. It would appear that the problem is complex. The overall statistics were as follows:

1.	No reply	6 states	
2.	No directives at all	22 states	50.0 percent
3.	Well developed material . . .	11 states	25.0 percent
4.	De facto programs	11 states	25.0 percent

It can be seen that about half of the states appear to be "involved" and about half claim not to be involved. In one California manual the following was given as a result of studying the other forty-nine states:

1. Thirteen states identified an ongoing program of moral instruction or the process of starting one.

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[6]John R. Whitney and Susan W. Howe, *Religious Literature of the West* (Minneapolis, Minnesota: Augsburg Publishing House, 1971).

[7]These are in addition to those already mentioned.

2. Four states indicate no committee or guidelines but are interested in what California is doing.
3. Twenty-four states replied they have neither guidelines nor a committee studying the issue.[8]

Since these figures agree with those given in this study, the general trend appears to be that while many states have incidental programs, only about half of these programs are developed in relation to any policies at the state level.

It might be appropriate to examine some of these policies.

California

In the 1969 *Guidelines*, the following was quoted from a book by Panoch and Barr:

> The Supreme Court did not remove religion from the public schools. We did. Uninformed teachers, an unconcerned public, unconscious churchmen--all had their hand in systematically eliminating all mention of the Bible and religion from significant areas of school life. The church, largely unconscious of the good that could come from the proper use of the Bible and religion in the schools, has withdrawn from public education. The public, apparently unconcerned, has been content to think that there could be no mention of religion in a public school. Teachers, uninformed about legal uses of the Bible and religion, have tended to use them illegally or not at all. It is apparent that our real problem with religion in the school is simply a misunderstanding of the problem itself. Once it is really understood, most of the difficulties dissolve.[9]

On the next page the following statements of policy are made:

> The school should sponsor the *study* of religion, but should not sponsor the *practice* of religion.
> The school should expose students to all religious views, but should not *impose* any particular view.
> The schools' approach to religion is one of *instruction*, not one of *indoctrination*.
> The schools' approach to religion is *academic*, not *devotional*.

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[8]California State Department of Education, *Guidelines for Moral Education in California Schools*, p. 2.

[9]Panoch and Barr, *Religion Goes to School: A Practical Handbook for Teachers*, p. 5.

> The school should *study* what all people believe, but should not *teach* a pupil what he should believe.
> The school should strive for student *understanding* of all religions, but should not press for student *acceptance* of any one religion.
> The school should seek to *inform* the student about various beliefs, but should not seek to *conform* him to any one belief.[10]

If the 1973 "Handbook" is compared, it can be seen that there was no substantial difference in the objectives:

> School authorities should see that students are taught about religion and that teachers are adequately prepared to teach it. Teaching about religion can take place in an entirely separate course, in an appropriate part of another course, or in an enrichment program. School personnel are obliged to help students develop an informal understanding and appreciation of the role of religion in the lives of Americans and the people of other nations. Teachers should seek to encourage students to become aware of their richly diverse and complex religious traditions and to examine new forms of religious expression and insight.[11]

While this "handbook" had 20,000 copies printed, it was not to be found in most libraries or in the county school offices nor could it be obtained by contacting school administration offices in Ventura County, California. Its existence does not mean that California schools are implementing it or are concerned about its use.

Texas

Since Texas is one of the states that replied that it had no policies or guidelines, it might be well to look at what Texas does think is important at the present time. There exists a printed page issued by the State Board of Education in 1970 and revised in 1973 called, "Goals

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[10]California State Department of Education, *Guidelines for Moral Education in California Schools*, p. 66.

[11]State Department of Education, *Handbook on the Legal Rights and Responsibilities of School Personnel and Students in the Areas of Moral and Civic Education and Teaching about Religion* (Sacramento, California: State Superintendent of Public Instruction, 1973), p. 29.

for Public School Education in Texas." The following two paragraphs are about as close as these goals come to the issue of this study:

> Knowledge of the art, music, literature, drama, and other culturally related forms of various culture groups and their contributions. Skill in interpersonal and group relations, and in the formation of ethical and moral standards of behavior.[12]

At a special inservice training session in career education, McConnell stated the following as the primary targets by the State Board of Education in Texas:

1. Bilingual education.
2. Career education.
3. Special education.[13]

It can be seen that there is a considerable difference in what is said by different state departments, but there may be little difference in the final performance by the district. With Texas, one can see that the bilingual program is important in certain areas.

Ohio

As with Texas, Ohio also claimed to have no guidelines. In the Oberlin College bulletin it made the statement that Ohio certification requires courses in the basic fields of knowledge besides the teaching major. Thirty semester hours were to be distributed over the following areas: science, mathematics, social sciences, English or a foreign language, fine arts, philosophy or theological studies. Harris[14] also

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[12]Texas Education Agency, "Goals for Public School Education in Texas," (Austin, Texas, 1973).

[13]Statement by Martin McConnell, Career Education Curriculum Writer. (Region I, Edinburg, Texas, 1974).

[14]Harris, "Your Child Can Study Religion in School," *United Methodist Today*, p. 41.

mentioned a teacher in Ohio who had a program in which students were made more conscious of references to religion in our culture.

This is a further illustration that policies at the state level are not determining factors in this matter.

Related Concepts

Since the study relates to considerable material from the different states, it might be well to point out a few highlights. From Alabama, the following statement seemed particularly relevant:

> Reverence involves our attitude and our relationship to sacred things, to other people, and particularly toward a supreme being.[15]

Hawaii listed eleven principles of learning that relate to values. Here is the first one:

> Learning is the process of growth in and of changing behavior. Behavior represents manifestation of attitudes, ideas, values, skills and interests.[16]

Wisconsin has a manual that relates to the teaching of social studies. In relation to the handling of values it makes the following important suggestion:

> The teacher is advised to avoid moralizing but rather ask questions which lead students to explore their value patterns.[17]

Wyoming sent a guide to use with a television series. It describes itself as:

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[15]Division of Instruction, *Guide for Teaching Ethics and Moral Values in the Alabama Schools* (Montgomery, Alabama: State Department of Education, 1974), p. 47.

[16]Office of Instructional Services, *Values Education in the Public Schools of Hawaii* (Honolulu, Hawaii: Department of Education, 1973), p. 23.

[17]State Social Studies Committee, *Knowledge and Values in the New Social Studies* (Madison, Wisconsin: Wisconsin Department of Public Instruction, 1970), p. 47.

> . . . a series of thirty 15-minute color programs designed to help eight-to-ten-year-olds achieve and maintain well-being.[18]

If one adds to this the filmstrips and movies that are now being prepared such as those by the Association for Childhood Education International,[19] it can be seen that a curriculum is emerging.

What appears to be needed is a better publicity campaign so that school district personnel and teachers will become better acquainted with the many fine offerings for use in the schools.

In the next section, the reactions of teachers to a questionnaire will be discussed. The relation of the teacher to the state department has never been one of strong ties (at least in California). Usually it consists of occasional directives and certification renewals and a retirement system. Whether this is good or bad is not the point. It does appear to affect the implementation of a meaningful program, as was seen in the case of California.

Survey of Teachers

A questionnaire was used to determine teacher attitudes on some of the questions and problems that relate to this study. A preliminary survey was made in Rio Hondo, Texas. Since it was not possible to question teachers all over the United States, it was decided to compare Ventura County, California with Corpus Christi, Texas. After this, a city in the north central United States would serve as a control. This

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[18]National Instructional Television Center, *Inside Out* (Bloomington, Alabama: 1973), p. 5.

[19]Maxine Dunfee and Claudia Crump, *Teaching for Social Values in Social Studies* (Washington, D.C.: Association for Childhood Education International, 1974).

turned out to be Minneapolis, Minnesota.[20] In the final analysis, there were four surveys, and the results of all of them will be examined.

Corpus Christi and Ventura County

There are many similarities between these two areas and also some differences. The following characteristics were shared by both areas: both are coastal cities, both have a large agricultural economy, both possess a large Mexican-American population, both have military bases that employ thousands, both are retirement centers and recreational centers, both have a moderate climate with almost arid rainfall conditions, their population is nearly equal, they also have numerous small industries.

To point out their differences is to note that Corpus Christi is one city, while Ventura County is a cluster of cities some of which are bedroom cities for Los Angeles.

From the dwellings seen along its coast, it would appear that Corpus Christi has more wealth than Ventura County. The many small houses of the Mexican colonies would also indicate greater poverty as well. Against these two similar, yet different populations, Minneapolis makes a marked contrast in many ways: location, national origins, and religious affiliations.

The Questionnaire

Along with the "questionnaire" was sent a letter,[21] and a card to use for the reply. The questions were divided into five groups.

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[20]See Appendix C for some statements concerning Minneapolis.

[21]See Appendix C for the letter and questionnaire.

Only one answer was to be given for each group. Wherever more than one answer was given, the response closest to the purpose of the study was selected. In each group was an escape question.

The first group of questions were designed to indicate that spiritual values could go beyond church affiliations. A, B, and C were designed to develop an attitude in this direction. D allowed the teacher to reject the issue. That over 81 percent selected A, B, or C indicated that a substantial majority agreed that spiritual values belonged in the curriculum.

In the next group, it is significant that nearly 60 percent selected I in spite of the attractiveness of E, F, and G. H, as an escape question, is unique. Its selection (H) should be considered a strongly ambiguous selection. Five H's were paired with N of the next set. Since there were only 8 N's, it could be concluded that if you would select N, then you would be very apt to select H. While the reason for this is not obvious, it does mark a strongly ambiguous attitude toward the study.

TABLE 1

RESPONSES TO QUESTIONNAIRE

	Minneapolis	Ventura Coun:	Corpus Christi	Rio Hondo	Totals	Percent
Why Teach Spiritual Values?						
A. They develop a mature understanding of the world and integrate experience with a life style.	12	11	7	4	34	22.7

TABLE 1--*Continued*

	Minneapolis	Ventura County	Corpus Christi	Rio Hondo	Totals	Percent
B. They relate the individual to life by giving purpose to decisions that reflect God's will.	9	6	3	9	27	18.0
C. Both of the above are appropriate.	15	20	18	8	61	40.7
D. My opinion is not reflected by any of the above.	7	16	2	3	28	18.6
You Can't Teach Spiritual Values!						
E. Because the law will not allow it and the churches can't agree.	3	2	0	4	9	6.0
F. Because it is too controversial and some students will become offended.	0	8	0	4	12	7.9
G. Both of the above are true.	3	5	2	9	19	12.6
H. There are other reasons why I feel that spiritual values should not be taught.	6	12	1	2	21	13.9
I. I feel that spiritual values *should* be taught.	32	26	27	5	90	59.6
Moral Education						
J. Moral education seeks to relate the acts of the individual with others and his world.	4	0	2	4	10	6.6
K. Moral education seeks to bring justice into human situations.	1	2	0	0	3	2.0
L. Moral education gives the individual the values necessary to make proper choices.	8	7	7	7	29	19.2
M. All of the above are acceptable definitions.	29	38	21	13	101	66.9
N. I cannot accept any of the above.	2	6	0	0	8	5.3

TABLE 1--*Continued*

	Minneapolis	Ventura County	Corpus Christi	Rio Hondo	Totals	Percent
Educational Futures						
O. The school of the future should include the spiritual values found within the community.	7	6	6	2	21	14.2
P. The school of the future will be oriented toward life-styles as developed through community living.	12	6	2	12	32	21.6
Q. The school of the future will provide for more individualized instruction.	8	19	15	4	46	31.1
R. None of the above is an adequate statement about the school of the future.	16	22	7	4	49	33.1
The Solution of the Issue						
S. The best solution of the issue of spiritual values lies in the direction of more parochial schools.	2	1	1	2	6	4.0
T. The best solution of the issue of spiritual values is to forget it.	2	1	0	0	3	2.0
U. The solution to the problem lies in the selection and development of more adequate curriculum materials and in the training of teachers.	20	14	10	8	52	34.7
W. The best solution is simply to help the student develop a more wholesome personality and lifestyle.	7	20	14	12	53	35.3
X. The best solution is for children to go to Sunday School and Church (Sabbath School, etc.).	7	4	0	0	11	7.3
Y. None of the above will solve the problem.	6	12	5	2	25	16.7

The set of statements concerning morality were designed to bring convergence so that the broader aspects found in the last two groups would have a unified point of departure. The selection by 95 percent of J, K, L, or M indicates that there is strong agreement among these teachers that moral values are important.

The question as the meaning of the selection of N can now be faced in relation to a rejection of either morality or as morality was defined in J, K, and L. In one book that discusses the "radical" point of view,[22] this might be considered the identification of those who are attracted to radical thinking on these issues, or it could also identify those who by background, training, and cultural contacts have come to believe that morality cannot be defined.

Educational futures now allowed the teacher to develop some independence from the issues. P and Q were made to be attractive choices. P might attract those who consider themselves to be an "avantguard" who are looking for new things to do. Q would be more attractive to the "traditional" subject-oriented teacher. Together, they neither support nor contradict the purpose of the study. They attracted 53 percent of the teachers.

P and Q might be called weakly ambiguous. The selection which was sought was O. There were 14 percent who selected O. This indicates the existence of a strong minority. Such a minority would be essential to form a leadership group. It does not mean that the study is rejected by those who select P and Q. Both of these reflect positive teaching goals. The questionnaire was designed to be sensitive to the special

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[22]Charles Hampden-Turner, *Radical Man* (Cambridge, Mass.: Schenkman Publishers, 1971), p. 283.

needs of this study. One is the need for leadership. The 14 percent are significant. The 33 percent who selected R are also significant. They reflect, perhaps, the desire to keep things as they are. The choice of R might also reflect some fear of the future.

While the next group succeeded in developing some convergence, there were two opportunities to escape: T and Y! T allowed for the expression of open hostility. While U was the preferred choice, W was also strongly supportive. Together, they received 70 percent of the choices. S and X were combined in the first questionnaire used in Rio Hondo, but as they were not selected, it was thought appropriate to divide them. While S and X are not against spiritual values as teaching objectives, they do reflect an ambiguous response.

Since this group was an attempt to bring back convergence, the 19 percent who selected T and Y appear to reflect that about 20 percent of the teachers are not seriously interested in implementing such a program. Thus, statistically, group one and group five agree as to the numbers of teachers who generally are not concerned with the issues of the study.

Since the survey itself is not central to the study of the issues that relate to the teaching of spiritual values in the public schools, the remainder of the findings will be added to the appendix.[23] In this way, the survey may be examined more closely by any who care to do this, but, at the same time, it is best to point out what relevance it has to the study itself.

At the outset of this study, it was obvious that many persons in education did not feel that it was possible to teach any religious

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[23]See Appendix C.

content in the schools. For this reason, the letter to the teachers pointed out that it was "legally" possible, and, in terms of this concept, the attitudes of the teachers was examined. These instruments (the letter and questionnaire) served the purpose of supplying information as well as gathering information. The questionnaire itself was designed to see how well the teachers responded to the information and how they reacted to this information. Since the issue of morality while a difficult philosophical issue is still one that teachers feel strongly about, the set of questions on morality served to unite the two parts of the questionnaire. Examination of the results of the questionnaire support the general conclusion that about 40 percent of the teachers are rather strongly interested in the issues (only about 14 percent are very strong in this regard), another 40 percent vary from weak support to weak opposition, and 20 percent are opposed (with about 7 to 10 percent strongly opposed).

Summary and Conclusions

The three surveys demonstrate the need to develop our present resources further. There is sufficient indication that our colleges could easily develop training in this area. There would remain a need to define the requirements in terms of teacher training and course content.

A survey of the state departments showed that some have no programs. Others have rather negative directives in terms of statutes. On the other hand, there are a number that have well developed concepts of what can be done and are trying to do this. There is no doubt a need for more uniformity. In particular, there is a need for more teacher workshops in this area.

The survey of teachers was extremely favorable. There were, of

course, some doubts and questions, but over 85% check three out of five choices that were favorable. Very important was a small group chat were willing to face the full responsibility of such an undertaking. It will be these who will serve on committees to develop the needed curriculums.

It remains to point out some of the administrative issues. The next chapter will try to clarify this area.

CHAPTER VII

ADMINISTRATIVE CONSIDERATIONS

Perhaps the most important question to consider is the one which an administrator would ask, "Is it feasible?" In this connection there are a number of considerations: the law, the student, the school board, the parents, the community, and organized religious bodies. In the chapters that have preceded, it has been an objective to leave no loopholes through which a cloud of doubt or fear could easily cover the whole project.

This chapter considers the above in the light of seven administrative policies. These shall be presented in the section to which they relate.

The Courts

School boards have discovered that while they may develop policy or even issue directives, the Supreme Court can, and has, nullified these from time to time. Prior to 1940, there were many laws at the state level. Most of these have had to be reviewed in the light of Supreme Court decisions since that time.

The administrator needs to be sensitive to the decisions of the Supreme Court. This could be discussed at great length, but other studies have already done this. The following policy is suggested in relation to this:

1. The word "religion" should be avoided and the term "spiritual

values" substituted in its place.

This may only need to be a temporary policy. There is much in the process of development that could change things in the next five to ten years. At the present time, the use of *spiritual values* should not be considered a "cop-out" but a de-sensitization technique.

The second policy is as follows:

2. Rather than an *authoritarian* stance, one should adopt a *permissive* policy in relation to spiritual values.

There is a tendency, in school matters, to develop curriculum guides, authority symbols (experts), and even credential requirements. All of this might be called "Empire Building" which is so common in today's world. This, the courts would maintain, is the function of the church. It was this aspect which the New York Regents overlooked in what appeared to be a very innocent little prayer.

The Student

In the next part of this study, every effort was made to show the relevance of this to the students. Any "hidden curriculum" is always of concern. In discussing the drama, *Gide's Philoctetes*, the editors of *Christianity Today* stated the following:

> We read imaginative works for entertainment or for the aesthetic experience, rarely to pick a quarrel with the underlying world view. In scientific and philosophical treatises or serious articles, logical fallacies and misinformation are brought to light sooner or later; in imaginative works, on the other hand, they are generally excused or ignored. Yet untruths that the reader unconsciously absorbs may have an eternal effect upon his character and destiny.[1]

Are half-truths taught in the curriculum and literature of K - 8? Does the teacher draw these to the attention of the child or does the

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[1]"The Refiner's Fire: Drama," *Christianity Today*, Editorial, (December 20, 1974):12.

teacher say, "I'm not permitted to discuss that!" All of this leads to the third policy:

3. Any educational system that ignores the "world view" of the student teaches only part of the truth of the world to which the individual and the society he inhabits belongs and in which he is growing.

If one examines the broader implications of this philosophy, one can see that the administrator has strong reasons to feel that "value clarification" should not be only for the student, but also for the curriculum as well.

The School Board

It is important that the school board also be acquainted with the permissive rather than authoritarian stance in relation to this curriculum innovation. From this point, policy should be community oriented:

4. Spiritual values should be "community" oriented and reflect the unique development of the community within larger communities.

The first part of this statement should not be ignored for the sake of the second. The child cannot appreciate the religion of Islam unless he is familiar with the religious ideas of his own community. Islam developed from the Judeo-Christian sects that were in Arabia and Africa during the seventh century of this era. Muhammed knew of these teachings and incorporated them into part of his own world-view.

Objectivity should begin within the community and then be directed to the world community. The school board would do well to assure the community that the standards for the program have come from within, not without, the community. The teacher, then, will be permitted to discuss the values that relate to this situation.

The Parents

The fine line between the real parent and the teacher as a

substitute parent has come to light in the question of sex education. The focal issue becomes the question as to whether the parent has met, realistically, the existential problem which the child must face. Does the parent have the right to hide facts from the child?

In a following chapter, the existential and the essential aspects of life will be analyzed in connection with the issues surrounding morality. Not only is it necessary to ask whether the parent has the right to hide facts from the child, but also whether the teacher may expose the child to ideas that do not apply to his life within the narrow community.

This becomes a matter of jurisdiction. It is an issue to any policy-making system.

The present judicial system was only in the process of development at the time the Constitution was written. The relation of law to human rights had scarcely been separated from that of the divine right of kings. It appears that today we live in a system that subscribes to a "divine right of parents."

Here policy becomes important in terms of parent education and the guidance of parents to think in terms of wider issues. For this, the following policy is suggested:

5. The parent who properly exercises his jurisdictional powers in relation to the religious life of the child has little to fear from the child's exposure through moderate teaching in the classroom.

There are, of course, many half-truths from the media of television and the movies as well as the sub-cultural elements of the community. All of these are more reason, not less reason, to integrate values into the curriculum. Especially, the child needs to be aware of the

choice he faces as well as the consequences of the choice.

The Community

It is difficult to develop and maintain a positive community relationship that provides a smooth transition between school and the world of work and family living. The *community* role of the school is one that is discussed, but rarely achieved. The school is more oriented toward an academic community than it is to the achievement of a life-style that will harmonize the individual with his surroundings.

To speak in terms of spiritual needs is not new, but it is also not in tune with the history of education as seen in the past one hundred years. There has been considerable experimentation with the occult, mysticism, Eastern religions, and with humanism.[2] The total effect is that community religion becomes difficult to define. The old classifications of Catholic, Protestant, and Jew now have serious competition (as does the international political scene with its Third World). These new religions make it even more difficult to think of any norm.

In the past, administrative policy has used this as an excuse to avoid, rather than confront, the issues involved. The following is a suggested policy in this regard:

6. There is a need to clarify the spiritual values of a community. As community members, teachers have both rights and responsibilities that relate to this task.

It is hoped that the broader community will eventually assist the teacher in much of this. Until both a line and staff authority system develop, there may have to be considerable improvisation.

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[2]Ellwood, *Religious and Spiritual Groups in America*, pp. 131-156, 204-209, and 251-285.

Organized Religious Institutions

The local ministerial association, the World Council of Churches, and the church administrative bodies still do not speak for the community. They only speak for themselves. At the present time, authorities are divided as to how much schools should involve local ministers in programs of this kind.

As in the discussion of jurisdiction relating to sex education, so in this area there is a parallel situation that sheds some light into the nature of the problem. Within the community there are those who have definite ideas concerning the United Nations. Usually it is the fear of outside controls or influence. There are some who also have similar fears concerning certain religious bodies.

In respect to policy formation, one discovers a lack of complete responsibility. This leads to the seventh and final policy statement:

7. The school administrator must listen to both individuals and organizations in leading his teachers to plan meaningful curriculum experiences for the children.

By use of the term "listen" instead of "follow" or "give-in to," the necessity for superior professional responsibility and the use of personal judgment is indicated. In the past, there has been so much emphasis upon former practices and procedures that any mention of changes is somewhat frightening. What these changes will entail is the next subject.

Administrative Functions

Since the administrator deals with the "total" aspect of the school (classrooms, textbooks, teachers, maintenance, schedules, meetings, records, accounting, and other details), the following are some matters

that will need attention to implement spiritual values in the curriculum:

1. Textbooks, filmstrips, recordings, and the manuals and instructions for their proper use.
2. In-service meetings and training.
3. Conferences with P.T.A., the School Board, the Ministerial Association, and with other interested agencies.
4. Cooperation with local colleges in providing courses for teacher training.
5. District and State level meetings.
6. Revised counseling techniques with students.
7. Evaluation systems.

There is no such thing as a problem-free curriculum. The growth in morality is a gradual process. Evaluation is difficult, but not impossible. That will be our next topic.

Evaluation Criteria

The following are a set of evaluation questions that could lead to meaningful discussion by parents, teachers, and community members:

1. What are the children and the adults of our community becoming?
2. Can the child handle or cope with his needs for change? What does he need to do this?
3. Wherein lies our salvation?
4. Are we evading responsibility?
5. Do we challenge people to take risks? Is creativity, diversity, or discovery possible?
6. Is there an *inner world?* How do we find meaning within it?
7. What kinds of death are there? (a) War, famine, pestilence, pollution. . . (b) Repression, aggression, dehumanization . . .
8. Is individuality possible?
9. Does the school reflect the commitments of the community?
10. What hidden dangers exist?
11. How united and how divided are we?
12. Did we achieve spirituality through this curriculum, or was it simply a cop-out?

While this does not cover all that could be discussed, it does provide a launching platform. How does one measure? What does one measure? What is passing and what is failing?

Evaluation should lead to further changes and improvements, to better understanding, and commitment to a better educational program.

Summary and Conclusions

It is possible that the school of the future will dare to take risks that the present systems have avoided. There has been considerable evaluation of the traditional disciplines without considering that all of them must lead to the eventual spiritual question: "Is your relationship with the world good?"

There is a need for radical change. Even the use of the word "radical" itself has had some change. There is developing a new consciousness. The awareness of *alternatives* means that one need not fear the courts, one only need fear his own timidity. There is a need for courage to dare to do that which is needed. The old battlefields, drenched in blood, and often bearing banners affixed with religious symbols, must pass. The new weapons are forged by the behavioral and social sciences together with the humanities. No doubt there will be symbols and slogans, but there will be a difference: there is a need to eliminate suffering. What is needed is a redefinition of opposition. The concept of sin needs to be re-defined, but not abandoned.

In developing a program in spiritual values, the administrator should be conscious of the direction in which he begins. It is suggested that this should be conservative. By this is not meant timidity, but movement in the direction of religious concepts that have tradition, experience, and some authority behind them. In this there is a wide choice within what might be termed "moderate conservativism." Once the program is launched, the evaluation should include the "moderate liberals." Neither the extreme conservativies nor the extreme radicals will ever be satisfied. It is impossible to satisfy them with moderate action. This does not mean that they should have no voice. Our

Ambassador to the United Nations, Scali, said the following:

> Every majority must recognize that its authority does not extend beyond the point where the minority becomes so outraged that it is no longer willing to maintain the covenant which binds them.[3]

He suggested that programs that are not practical are useless to legislate.

One could, then, alternate between a moderate conservative related program to a moderate liberal related program to maintain its "practicality." The function of the extremes is to make the location of the center clear.

In many of the recent books there is a tendency to emphasize the extremes in both conservativism and liberalism rather than the silent majority of moderates in both camps. What appears to be a majority is often a majority of those who are vocal. If either of the extremes is allowed to determine the program, it might either fail or become meaningless.

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[3]Wallace Irwin, Jr., "The Great Debate: Scali Speaks Out. . .," *The Inter Dependent* (Volume 2, Number 1):4,5.

PART III

CRITERIA RELATED TO

THE STUDENT

CHAPTER VIII

SUGGESTIONS FOR A UNIT ON SPIRITUAL VALUES FOR THE FIFTH OR SIXTH GRADES

In this part of the study, the focus will be upon the student. In this chapter, suggestions will be made to illustrate a trend that is emerging in curriculum planning. In the following chapter, there will be a development of the objectives as they relate to the psychological development of the child. The final chapter will study the more complex philosophical issues found within the subject of morality.

It might be said that Part I presented an historical analysis; Part II an institutional analysis; now, in Part III, it is necessary to develop a functional analysis.

A curriculum becomes an effective environment for the child. The development of a curriculum is both a science and an art. The ability of the teacher to develop an effective curriculum is the mark of his professional training and skills. To this should be added a need for experience that is evaluated and improved.

The teaching of spiritual values is often inspired by sudden insights. The "golden moment" itself is captured and the perceptual environment is enlarged. Professor Carlson of the Sociology Department of the University of Redlands once told his students:

> "Thou shalt not take thy spouse for granted" is the eleventh commandment.[1]

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[1]Glenn Carlson. Course on the Family. University of Redlands, 1939.

With a little imagination, the teacher could ask the students whether there could be another law to add to our lists of rules, and what would it be? This one might suggest a broader category that one should not take anything for granted! What are all the things which the students take for granted? This leads to appreciation of many things. It does not need to be a Thanksgiving lesson.

The issues that relate to morality will be studied in more detail in a following chapter, but it would appear that morality and spirituality are related. The following illustration attempts to show the relation and the direction involved:

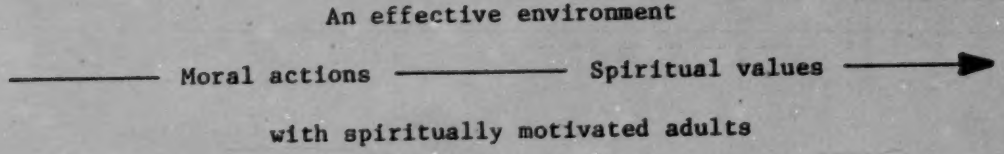

Fig. 1. Basic Teaching Objective

In themselves, moral acts do not lead to spiritual values. There is a need to direct (channel) these acts. Part of this is teaching through example; part of it accomplished through an examination of experience. Much of it is in the discovery of wider meanings.

The teacher must believe that it is possible to transmit values. They are infectious. They are not transmitted in a sterile environment. They are also subject to a rational process. Essentially, spiritual values develop a conceptual environment. Dubos spoke of this as follows:

> The conceptual environment of primitive man commonly affects his life more profoundly than his external environment. And this is also true of modern man.[2]

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[2]Dubos, *A God Within*, p. 4.

It is hoped that the student will develop a conceptual environment that will incorporate spiritual values as a part of a meaningful process. This process is creative, loving, and subject to a cognitive rationale. Cobb described it in a discussion of the philosophy of Whitehead as follows:

> Matter or nature is then regarded as the proper object of study in the natural sciences, whose methods are reductionistic and deterministic. But mind or spirit is supposed to be of a fundamentally different order and is treated in terms of its freedom, responsibility, creativity and history.[3]

In the unit that is now developed, mathematical concepts which relate to the physical and social sciences will be first studied in relation to their intrinsic value system. From this point, a set of motivational activities will be introduced to show how these values have implications and relationships to values within the social environment of the child. From this point a discussion of the deeper spiritual meanings will illustrate the full development of a conceptual environment.

Conceptually Related Values

For the purposes of demonstrating this as a disciplined use of man's knowledge, the following values are suggested: (1) a mathematical system is unified about certain concepts. From these concepts develop relationships and implications. The world of science also has a similar unity. (2) Within the system there are certain laws or rules which are used to extend the system or to make it functional. (3) There exist concrete objects that are invisible. There also exist systems that have reality, but no concrete entity (time, numbers, etc.). (4) The process

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[3]John Cobb, "Man in Process," in *Man in a New Society*, ed. Franz Bockle (New York: Herder and Herder, 1972), p. 33.

of change is seen in physical things, in the development of man's knowledge, within society (history).

From these four values: unity, law, existence, and change there follow other values and relationships. These can be developed by means of the classroom environment, the books and materials available to the student and activities that give the student opportunity to experiment with these ideas and use them.

Motivational Activities

From time to time it would be useful to have the bulletin board reflect one of these themes. From this there could emerge discussions, projects, activities, stories and games.

For the first concept, a suspension bridge with the caption, "It all Hangs Together!" is written below it. The suspension bridge is engineered so that stress is distributed throughout the entire system. It is an excellent example of unity and relatedness.

Laws or rules could be reduced to implications and the use of logic. The following bulletin board is suggested to illustrate both implication and its opposite, the contra-positive:

a ⟶ b

If I do my work, mother will take me to the zoo.

not b ⟶ not a

If I don't go to the zoo, you'll know that I didn't do my work.

Fig. 2. Law and Order

For the "invisible world," a picture of a magician with the caption, "Seeing is Believing!" This could introduce a discussion of sensate

experiences and how dependent people become upon the senses.

For changing one's world, the following diagram could be shown:

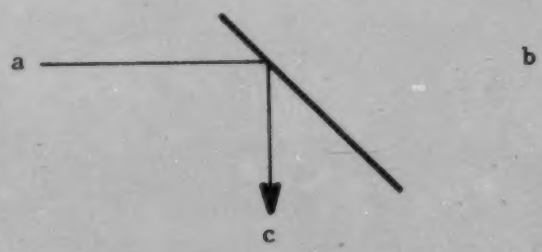

Fig. 3. Progress and Directions

How does one get from a to b? The law of inertia indicates that objects move in the same direction and at the same speed unless something changes the direction. What happens then? Suppose it becomes necessary to stop something? How is this done?

The idea of the bulletin board is to provide an environment within which spiritual ideas can grow. It has been called the "sacramental nature of creation." Some of the assumptions that are made in this regard belong to particular faiths. This does not mean that the teacher need neglect those which belong to most of the major faiths. Hence, this is not religion-in-general, but essential foundations for spiritual thinking.

Unity. In this regard, the teacher should explore a number of systems with the children to bring out both the concept of unity, and the concept of differentiation. The human body has both of these. It needs both to function. The lungs absorb oxygen into the blood, yet they differentiate the nitrogen which is also in the air. Unity is a part of a mathematical system known as integration. The human system is

unified, yet it has separate parts. What is essential?

Additional topics are the suspension bridge, an automobile, a tree, a city, a forest (biome), and, of course, many others.

Law. Here, the exploration of the nature of law itself is very important. This is the age (grades five and six) when the child becomes interested in jurisprudence. The child is able to understand the rules of the game and why they are necessary.[4]

Each science appears to be governed by certain laws. Why is law important? From what source is its authority derived? What does the phrase, "with the consent of the governed" mean?

The child needs to see that he himself is part of a law-making process. There are laws that are made and there are laws that are discovered.

Existence. The student can be made aware of both himself and his world through his senses. There are some things which can be detected indirectly. The wind moves a sailboat. Electricity lights a room. Radio waves can both be heard and seen through the medium of a television tube. The senses are spectra that make some things known to the observer. Some things are hidden from view. Their existence is discovered--like the radiation of radium.

There are some things that actually do not exist as physical objects of the atomic system, but are real. Perhaps time is the best example of this. The number system is another example. Some ideas such

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[4]Norman Williams and Sheila Williams, *The Moral Development of Children* (London: The Macmillan Company, Ltd., 1970), p. 72.

as honesty, truth, love, and many others are seen in the acts of people, but are "ideas" attached to these acts.

Change. Perhaps, at this age, the greatest example of change is taking place inside the body. Some have started to grow either up or out. Homes, cities, and nations change. A car grows old as do other objects. Each year some items have changes in style or function. Much in the world changes, yet there is much that changes very little.

Man can change his world. A man can change his own life. There are some things that are difficult to change. Awareness and sensitivity can aid the child in his spiritual growth.

Change can also mean adjustment. What difference is there in living near the sea coast and living in the middle of Montana? How is it possible for military men to live in Thule? What would happen if cities were built under the sea, or merely underground?

This small set of values is an example of developing awareness of creating the "golden moment." Children can be led into interesting conversations and ideas by being exposed to the teacher who finds the spiritual in ordinary things. This is the beginning, but not the end. Behind each of these four ideas lies a greater idea. This is the next subject.

Spiritual Objectives

A classroom is a small community. Together, it is possible to have the students experience the awe and majesty of a universe that is both vast in dimensions yet so close in meaning to each of them. There is no energy crisis among the galaxies. There is only the shortage of spiritual living.

To know that the world functions for a purpose that is found within each individual is to feel the urge to sing a hymn of praise in harmony with the morning stars! This is real teaching. To give to each student a hope for himself as a part of a world that contains a unity in purpose--this comes from dedication. To guide the student to find answers that go beyond the textbook--this is the evidence of professional skill.

While scientists may still wonder if what began with a bang will end with a whimper, the teacher has the opportunity to instill faith. This is a faith in the world, himself, and his reason for being.

Law implies order. Mathematics (and particularly arithmetic) is based upon order. The axioms of order, often referred to as Peano's axioms can be explained at this level. From this develops a tool used by the mathematician called mathematical induction. This also, if used in simple situations, can be demonstrated to the student. Even in some situations that are explained by chance, we find that in the application of random numbers that there are definite rules.

This brings up the point discussed under the "Christian Ethic" in Chapter II. Freedom and liberty (responsibility) are complementary. The secret of freedom lies in responsibility (even to obedience and discipline). Bishop Pike spoke plainly to this point:

> Hence the question of freedom is at the threshold as we enter upon a consideration of Christian ethics. Upon a positive answer to the question depends the validity of the whole enterprise. But more than that: upon the nature and extent of human freedom depends the very shape of the ethical system, especially at such vital points as the way in which the actor should inwardly view his own acts, and the resources for a change of direction.[5]

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[5]Pike, *Doing the Truth*, p. 16.

Law is related to a complementary function: it both gives and demands. The Apostle Paul has a very lengthy discussion of this in the book of Romans. He finds that there are different levels of the law, and that it is necessary to follow the higher levels as well as the lower ones.

Both modern psychology and philosophy are well aware that the human mind is difficult to explain. Even a matter of consciousness is a highly debatable issue. Cobb also pointed out that:

> All actuality is experienced in character, and all experience consists in the synthetic inclusion of other experiences. In other words, all actuality is feeling, and all feeling is feeling of other feeling. This flow of feeling constitutes the world.[6]

Cobb's comments are a discussion of the philosophy of Whitehead and he stated that his view is one of man as emergent within his world. Taken into context with existence, this makes it reasonable to suppose that the child of the fifth and sixth grade is also emergent in his world. There are many systems hidden from him. Some are ready to be revealed, some are not. Man's venture out of the biological and physical world about him should lead to a spiritual world. It is an experience that goes beyond both logic and feeling.

In religious talk, one speaks of conversion. In spiritual talk, one suggests transformation. Perhaps both are saying the same thing. It is possible to assist a student to change his life. Bishop Pike put it this way:

> Thus the moral law rests on the grand premise already considered, that God has chosen us to be co-creators with Him in finishing His creation, in the continuing work of the redemption of men, and in the task of building all men into community.[7]

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[6]Cobb, "Man in Process," p. 36.

[7]Pike, *Doing the Truth*, pp. 41-42.

The object is to transform the student from a person who is merely learning facts to one who will see the need to transform his world. This might be called spiritual evolution. This is evolution which is truly relevant.

Summary and Conclusions

The direction of this study has been to show first the rather complex problems that lie behind both the court decisions and the public apathy that they have created. It was also pointed out that the real issues went deeper into the history of the American public school system as the part of an historical process sometimes referred to as the enlightenment.

Before the last two chapters of Part III are developed, it might be well to refer to the two questions with which the study began: one relates to *necessity* and the other to its *feasibility.*[8] In the development of this unit, both of these issues lay immediately in the background.

It is true that at the present moment there is need for a "low key" development of any curriculum changes which relate to man's religious quest. The discussion of the spiritual elements was more for the teacher than for the student. The teacher needs to look more deeply into the system he is teaching the child and ask whether it presents truth or merely half-truths.

It is necessary to begin some place. The discussion of the university disciplines of sociology, psychology, and anthroplogy indicated that there have been changes in this direction during the past twenty-five years or even less! In some of the teacher training schools there have

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[8]See page 7.

been added courses that teach a broader understanding of the world and culture. In some of the State Departments there has been some attention to the need to develop both values and spiritual content.

There has been some development of audio-visual material towards this general objective. The Parent-Teachers Association has some material which was used in the sixth grade mathematics classes in Rio Hondo, Texas.

There will need to be many units of this type developed in order that, through experience, they can be improved and modified. This is never the task of the single educator. It is a group task to be developed at various levels.

It should also be clear that these need not be taught as individual entities, but worked into the regular curriculum. The time spent could be from a few minutes to perhaps a half hour. There is also no need to do this every day. It should not take the form of propaganda, but that of developing a better perceptual world.

The teacher needs to be aware of the personal nature of personal spiritual experiences. There is a tendency to challenge experiences which become second-hand when transferred from one person to the next. What one person may see could be invisible to another. Stern made the following observation:

> All this shows that a person can see things which nobody else sees or hears, and yet be healthy--or even "healthier" than most of us; the word "health" is etymologically related to "whole" and to "holy."[9]

Not only is it wise to be sensitive to the needs of others, but there is a concept that extremes are to be avoided. The *golden mean* is

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[9]Karl Stern, *The Third Revolution* (A Study of Psychiatry and Religion), (New York: Doubleday and Company, Image Books, 1961), pp. 159-160.

found in the life that makes a compromise with one's neighbor. This does not mean that one should lose interest in himself: a healthy regard for self is essential. To find the "mean" is to take care of the self as well as the needs of the neighbor.

As it was pointed out in the first of this chapter, it is necessary to find the proper moment to introduce some of the insights that lead to spiritual growth. Teaching is both a science and an art. The gifted teacher discovers that talent is not one thing, but many things.

CHAPTER IX

OBJECTIVES WITHIN EDUCATION

To discover meaning within an analysis of *alternatives* to religious instruction, it is necessary to approach the subject more from the point of view of an educationist than from that of the lawyer. Too much emphasis upon the law not only causes one to lose sight of the issues, but even tends to make these issues more difficult to understand. A good place to start untangling the many threads of argument is within the classroom.

Instead of the Constitution, a good place to begin is with the child, the teacher, and the aims of education. This is the real test. It is in the courtroom of the individual class that the issue should be settled once and for all. That there have been behavioral goals for education since it began in America has often been acknowledged, as in the following discussion by Tillich:

> Education is necessary to produce the political maturity required for people to acknowledge the principles of harmony in democracy. The belief is that education can develop the potentialities of every individual in such a way that finally a good society will come out of it. This was the belief which induced the people of the Enlightenment to create public schools, which had not existed up to that time.[1]

There are some obvious behavioral issues that can be settled very quickly. One is the necessity for training for value and character education, as described by Pressey:

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[1]Tillich, *A History of Christian Thought*, pp. 335-336.

> In the first place, the evidence supports the importance of early, continuous, and consistent training in moral character and development. There is no particular age when moral sensitivity or reason suddenly occurs; rather the process is gradual and continuous. If instruction is delayed too long, inappropriate values may be attached to particular behavior.[2]

The prevalence of religious instruction at the higher levels is also evident from college catalogues. If one observes the state universities, and even the smaller community colleges, one can see that departments of religious studies have already been set up in many of them. Even departmental majors have become common. At the high school level there are courses on the Bible and also on comparative religions. All of these are voluntary. The student need not take the class if he does not elect it. But there are three levels that have not developed subject areas in religion and these are the primary, intermediate, and junior high levels.

Spiritual Goals

If religion is defined as having a domain bounded by the needs of a particular culture, the value of religion would lie in its ability to integrate that culture.

Two psychologists discussed the impact of culture from slightly different points of view. Gesell said:

> A culture has been described as a large-scale molding apparatus which "in each generation produces its type of individuals." It "consists of patterns of agreed upon behavior." Whether the culture be totalitarian or democratic it determines by incessant impact and group domination innumerable uniformities in human behavior. In spite of all the cultural forces which make for standardization, the individual preserves a measure of the individuality with which he is endowed.[3]

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[2]Sidney Pressey and Raymond Kuklen, *Psychological Development through the Life Span* (New York: Harper and Row, Publishers, 1957), p. 454.

[3]Arnold Gesell, M.D., Francis L. Ilg, M.D., and Louis Bates, Ph.D., *Youth: The Years from Ten to Sixteen* (New York: Harper and Brothers, 1958), p. 26.

Piaget considered the process of adapting to the culture to consist in maintaining an equilibrium:

> Generally speaking, the organism constantly assimilates the milieu into its structure while, simultaneously, it accommodates the structure to its milieu; the adaptation can be defined as an equilibrium between such changes.[4]

In either case, religion's goal would be to integrate that culture. It is this aspect of religion that the anthropologist sees clearly. Since the purpose of the educational system is to transmit this culture, it would certainly also seem worthwhile to integrate it.

If one looks at religion as part of a developmental system in which there is growth, one sees it as existential. In growth the individual achieved integration according to Gesell:

> The problem of development, the task of the action system, is to bring the opposites into effectual control and counterpoise. This control is not a static balance, but a channeling of two-way tensions and conflicts in such a manner that the individual achieves integration, choice, and direction. This is accomplished through his mechanism of *reciprocal interweaving*, a mechanism which pervades all aspects of growth, structural and functional: the growth process counterbalances one extreme of behavior by offsetting or pairing it with its opposite.[5]

It is the above aspect of religion which the psychologist feels is important. Linking religion to psychological maturity, Kennedy has discovered a relationship.[6]

It is the measurement of such improvement that is difficult. Behavior can be measured, and interest in religiosity can also be measured.

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[4]Jean Piaget, *The Child and Reality* (New York: Grossman, Publishers, 1973), p. 166.

[5]Gesell, *et al, Youth: The Years from Ten to Sixteen*, p. 19.

[6]Eugene Kennedy, "Religious Faith and Psychological Maturity," in *The Persistence of Religion* ed. Andrew Greeley and Gregory Baum (New York: Herder and Herder, 1973), pp. 119-127.

Growth in religiosity is another matter. How would the teacher know whether growth has taken place?

Before one can answer that question, it might be well to get the complete picture. Religion also deals with the *essential*. This concept of the essential is one that the philosopher finds has many problems. For instance one might look at learning as an essential, yet it is difficult to define learning clearly. Fortunately, all three of these aspects of religion are inter-related--the integrative, the existential, and the essential. It is best to view them as one. If those who plan curriculums deal with the issues separately, they give the teacher an impossible task. When related, the three aspects of religion seem a little more possible to handle.

As an example of using these three aspects as a whole, one could consider the part of culture that includes language. In English are such terms as *God, salvation, sin, holy, love,* and many other words associated with religion. Some feel that naturally, since religion has appeared to become a taboo, these words are also taboo. Yet when religion is viewed from its integrative aspect, the relative importance of helping the child to use these words with greater precision rather than ceasing to use them becomes visible. He can be helped to deal with their meaning in his own life and in the world about him.

How does one explain the word *God* to the child? It is not as difficult as some might think. In the story "My Teeth are Mine," (See Appendix D) it is possible to begin talking about reality and make-believe. The "tooth fairy," like Santa Claus, is make believe. Is God also make believe? Even very small children can understand that though invisible,

the Deity could be very real.[7] There is no room for pluralism here if we are talking about Western religions. This includes Judaism, Christianity, Muslim, and their derivatives. A teacher in areas where Buddhism is taught would have to compensate, or perhaps give various interpretations. Perhaps the need for relationship could be introduced, which according to Fromm was extremely important:

> Man's drives, inasmuch as they are trans-utilitarian, are an expression of a fundamental and specifically human need: the need to be related to man and nature and to confirm himself in his relatedness.[8]

It is fundamental to this Western concept that creation was an act of *love* and therefore the world and its people are loved by God.[9] If someone does not want to accept the concept of God, that is his privilege. History alone is evidence that this is a part of our culture and many of our cultural concepts are based upon this idea. There is no educational purpose in hiding the idea of faith in God from the child, when he will discover it in later life and wonder why there was this conspiracy of silence!

Another word to examine is *sin*. Sin is a member of a rather large family of words: naughty, bad, wicked, sin, and evil. For youth, it can be explained as in this section by Fromm:

> Valuable or good is all that which contributes to the greater unfolding of man's specific faculties and furthers life. Negative or bad is everything that strangles life and paralyzes man's activeness. All norms of the great humanist religions like Buddhism, Judaism,

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[7]Jeffreys made a reference to a "conviction of the hidden presence." (See M. V. C. Jeffreys, *Personal Values in the Modern World* (Middlesex, England: Penguin Books, Ltd., 1968), p. 160.

[8]Erich Fromm, *The Revolution of Hope* (New York: Harper and Row, Publishers, 1968), p. 69.

[9]John 3:16 is often quoted in this regard.

> Christianity, or Islam, or the great humanist philosophers from the pre-Socratic to the contemporary thinkers, are the specific elaboration of this general principle of values. Overcoming one's greed, love for one's neighbor, knowledge of the truth (different from uncritical knowledge of facts) are the goals common to all humanist philosophical and religious systems of the West and the East.[10]

The smaller child also needs to know what this concept means. Psychiatrists tell us that in giving punishment for misbehavior, the punishment should reflect the degree of the behavior. Even in this, there are multiple directions. Behavior can be dangerous to the child (as running in the street) or it might endanger other children (throwing things) or it could disturb the relations of the child with other children (selfishness). All of this could build into the final question, "What is sin?" What constitutes the ultimately *wrong* in man's acts in relation to himself, his world and his fellow man? The primary child can explore this within his own world and the intermediate within his world and the junior high in his world. This concept, like the rest of education, has a cyclic nature. There is growth into maturity. Pressey commented about this:

> Religious understandings and values change during childhood and adolescence from concrete concepts and literal views of early childhood to more abstract concepts and more liberal and tolerant views of religious belief and practice. There are, however, in adolescence certain issues that seem increasingly perplexing; young people appear to have pressing needs and problems in the area of religion; but they seem to find conventional church services increasingly unsatisfying.[11]

In this critical area, some teachers might resort to having the child memorize Bible verses. The use of the Bible as such could be optional--both for the teacher and the student. Memorization does not

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[10]Fromm, *The Revolution of Hope*, pp. 88, 89.

[11]Pressey, *Psychological Development through the Life Span*, p. 499.

make a saint any more than it makes a mathematician!

Cyclic Patterns in Development

The concept of integration helps one realize that knowledge is built on more than facts. As the child explores his world, he gains new facts. These need assimilation, classification, and finally application. Learning is not a straight line. It is also not simply "telling" the child. It is interpretation and assimilation of experiences, usually first in concrete form, and finally apprehended in the abstract. Gesell saw growth in self-awareness:

> Indeed when the child of five reaches the age of ten he becomes so articulate that he can actually tell us something directly about himself and about ourselves. Perhaps at this significant transition age of ten, near the brink of adolescence, we must begin to take children more completely into our confidence.[12]

The atheist who does not want his child to learn about God does not understand that in order for a child to reject God from within a culture that speaks constantly about this God, it is necessary to know what this culture has to say.

To explain to the child that God made the world is not the same as explaining creation to freshmen in high school, nor as explaining it in college; nor are either of these the same as might be explained in a graduate seminar. To tell the child, then, that God made the world does not deal once and for all with the issue.

In pointing out the cyclic nature of development, Gesell said that at twenty-eight weeks there is stability, at thirty-two weeks the child is afraid of the outside, then at forty-two weeks he is stable again. This sequence is a sample segment of an extensive pattern, one that

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[12]Gessell, *Youth: The Years from Ten to Sixteen*, p. 5.

appears again and again during the years of development.[13]

As new facts are fed to the child, these will need integration with all that has gone before as well as with all those existing in the present. The primary child does not have to deal with the issues of infinity in time or space, nor with natural selection and evolution. It is sufficient to explain the unexplainable in terms of the unknown and unknowable! What an adult demands in terms of logic is of little consequence to the child.

Silence, on the other hand, is not an answer. Gilbert, in a study on religion in schools, quotes both Catholic and Jewish authorities to show that among these groups there are many who favor teaching of religion at the elementary level. Yet there are also those who fear that even the most objective teacher cannot perform this task adequately, he continues. He then discussed studies that indicate that school administrators are also about equally divided:

> Several studies undertaken in recent years suggest strongly that American educators have resolved by *avoidance* the problem of what information to provide about religion in the public school curriculum.[14]

This is the avoidance method which begs the question. The child grows through communication. It is not necessary that this communication be completely rational as adults see it. The primary child is willing to accept the idea that the world is governed by God. He does not need any theological discussion, nor any scientific analysis.

Self Concepts

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[13] *Ibid.*, p. 80.

[14] Arthur Gilbert, "Reactions and Resources," in *Religion and Public Education* ed. Theodore Sizer (Boston: Houghton, Mifflin, Co., 1967), p. 53.

In many of the arguments about religion and public education, those expressing the pros and cons ignore the nature of the mind of the child. One child can grow up completely ignorant of God and then discover that the idea of God is relevant to his life. Another can grow up believing in God and later reject this idea as irrelevant. The former child cannot grow up without knowledge of God unless he grows in a silent culture. Our culture is not silent on this matter--at least, not yet. Teachers were being encouraged to express their own values openly to children in books on teaching values such as the one by Rathes:

> Our position is that, ideally, the teacher should be able to be quite candid about his points of view and values. By so being, and by being accepting and respectful of students, students are reassured that square talk is permissible. Also, students have a real position to look at, to cross-examine, and to measure against their own ideas. The teacher, of course, would make it very clear that an expression of his own position is not an indication of what would be desirable for others. We all have different experiences and outlooks, and we should all select values that are individually suitable.[15]

A point to remember concerning the primary child is that his concept of reality is quite plastic, and that his ego-structure is very strong. Older youth are able to discuss identity with a more complicated point of view such as Fromm's. He believes that "I" as ego is based on the concept of having. "I" as self refers to the category of being.[16] The young child has a more simple self-concept.

For any age, however, McCready's observation appeared to clarify the relationship of self-concept to religion:

How a boy or girl ultimately approaches the universe is irrevocably

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[15]Louis E. Rathes, Merrill Harmin, and Sidney B. Simons, *Values and Teaching* (Columbus, Ohio: Charles E. Merrill Books, 1966), p. 193.

[16]Fromm, *The Revolution of Hope*, p. 86.

bonded to their conception of their own reality.[17]

With the primary child, if the question of *Jesus* arises, it could be handled by simply reflecting back to the child the question, "Who is Jesus?" If the child answers his own question, he will usually be satisfied. On a rare occasion the child might ask the teacher if he believes in Jesus. At this time the teacher can answer with his honest opinion. For example, a Jewish teacher might say, "I go to a synagogue. At the synagogue we do not teach about Jesus, but we believe many things that Jesus taught." The important thing about such an answer is that it is honest, and it shows no hostility.

In the same way, a Christian teacher might say to a Jewish child (who has said that she has been taught that Jesus was not the son of God), "I believe in Jesus. Did you know that Jesus went to the synagogue?" Again it is honesty and the removal of controversy that is important.

Some Christians might say that to teach religion without teaching about Jesus is not possible. At the point in the cycle of development of the primary child, this is not a crucial issue for further development. This can be left for the child's own church or religious body to assist him to understand in its own way.

The intermediate child has attained more social maturity. The intermediate grades have a span from what has been called the pre-adolescent age, to the beginnings of a child's adolescence. It is helpful to the child to present certain concepts early in this state, because social learnings in adolescence may cause other directions in thought to

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[17]William McCready and Nancy McCready, "Socialization and the Persistence of Religion," in *The Persistence of Religion*, p. 66.

be the focus:

> Exceedingly important social learnings cannot come until adolescence, and they may then interfere with other learnings.[18]

At the intermediate stage in the child's maturation, it is possible to bring into play the child's consciousness of justice. "We talk about God in ways that make it possible for everyone to enter the conversation. We must realize that people go to different churches and they do not like to discuss some things." A fuller concept of how to teach the intermediate child was given in the previous chapter.

In the developmental spiral, the child integrates his knowledge of religion with his other knowledge and experiences. It is much more important that a teacher be honest with the pupil than to be noncontroversial. The child might be better able to handle controversy than deal with some hidden purpose.

Returning to the example of the child with atheist parents, this child is not able to make the decision the parents want him to make until well into the college stage of the cycle. A pseudo-atheism might manifest itself in a teenager as the result of conflict with parent, authority, or with some act of fate. This is an emotional rather than a rational experience. It could also go the other way. The youth might take a great interest in religion when his own home has no interest in it whatsoever.

A healthy point of view for a parent to have is that he would rather have his child's teacher be honest about religious matters and try to live a life relevant to these ideals, than that he should be of

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[18]Pressey, *Psychological Development through the Life Span*, p. 87.

the same faith as the parent. A child can admire a teacher whose religion is different without necessarily adopting the religion of the teacher.

In the history of the church it has been noted that the child is not ready to make a decision until adolescence. There are many educators who feel that some cultural ceremony at this time would be very beneficial. Society has leaned heavily upon the school to affect the transition from childhood to adulthood. So far, experiments beyond school (summer camps for example) have not proved to be enough to usher a child into the stage of maturity where he takes responsibility for himself. This, too, could be an area for a religion-oriented program.

At the high school level the teaching of comparative religions and the Bible is probably not enough. In fact it is doubtful whether the Bible makes a good course at all for those from many faiths in the public school. Study of the Bible, in depth, could be reserved for individual churches or religious bodies, where they can use their own interpretations. The comparative religions should probably last only one semester. What might be more meaningful would be a course that brings religious life, the home, morality, and personal adjustment into an integrated curriculum.[19]

Resources and Materials

As previously stated there would have to be training courses for teachers. This is mentioned in almost every discussion of the teaching

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[19]Two texts for high school are by Spivey and Whitney. (See Robert A. Spivey, Edwin S. Gaustad, and Rodney F. Allen, *Religious Issues in American Culture* (Menlo Park, California: Addison-Wesley Publishing Co., 1972). Also see Whitney, *Religious Literature of the West*. Related, but not necessarily religious is one by Mann. See John Mann, *Learning to Be* (New York: The Free Press, 1972).

of religion in the schools. Traditional teaching courses have ignored religion. In fact, the examination of most books that discuss growth of children reveals that they do not even have the word *religion* in the index at the back of the book. It appears that there would be a need for teaching textbooks to aid the teacher in finding both activities and concepts necessary in this area of growth.

Most textbooks for use in a church school contain material which would not be acceptable in a public school setting. They may contain, on the other hand, many ideas suitable to the interests and abilities of children at the different stages of development that could be useful.

There would need to be developed a working philosophy, with units of study, goals, and objectives. In the area of secular education, the works of Piaget are quite to the point when they show, by conversation, the logic and the moral consciousness of the child. Kohlberg has also listed the moral stages through which each person passes.[20] His general thought is that if one attempts to reason with a child on a moral level above that which the child has currently reached, he will fail to understand. These moral stages are, in reverse order:

6. Conscience and principle orientation
5. Social contact orientation
4. Law and order authority maintaining orientation
3. Personal concordance, with cultural stereotypes, "good boy"
2. Instrumental relativism, egocentric orientation to self-gratification
1. Obedience and punishment avoidance orientation

It can be seen that steps one through three continue into late childhood. Frequently youth of ages twelve to thirteen will appear to

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[20]Lawrence Kohlberg, "Stages of Moral Development," in *Moral Education*, ed. C. M. Beck, B. S. Crittenden, and E. V. Sullivan (Toronto, Canada: University of Toronto Press, 1971), pp. 89-92.

still be on step one. This is because home instruction tends to regress the development of conscious moral development. Even college youth may function largely on the level of step two. Most teachers have had students say to them, "My father (or mother) has told me to say what's on my mind!" This would be a stage two orientation.

Beck quoted a statement made by Elliot Turiel in a section of dialogue in his book on Moral Education:

> I think Piaget made a very important point for psychologists, which changed the direction of American psychology. His point was that a very young child has a logic or a rationality of his own and that to understand adult rationality it is necessary to determine how these earlier forms lead to the later forms. This, I think, implies a certain kind of determinism as to Kohlberg's stages, in the sense that there is a basic inborn sequence that is universal.[21]

It is unfortunate when educators allow the debate concerning religion to continue without pointing out that relative to the student up to and including high school many of the issues are quite meaningless. To state the case very clearly, the courts seemed to have assumed that the child was a mature adult with adult thinking about religion!

Other Considerations

In addition to professional preparation for the teacher, there is a need for better parent indoctrination on what and why religion should be and can be taught. In the first place, it is necessary to point out that religion can be taught. Many naively believe that religion is the product of some magical formulas or recitations. This may have penetrated into the thinking of the Supreme Court. If one says the wrong words for the wrong child one can somehow foul up his religious

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[21]Reference is made to Chapter 10, "The Shape of the Moral Domain." (See *Moral Education*, p. 303.)

life. In schools, however, it is not necessary to chant or recite any formula. Even if this were done, the child would not understand these formulas in the same way that adults do. In fact, it is well into the teens before any true understanding of the differences between the various religions is possible.

Once it is understood that religion is a learning process and that it develops maturity, then parents should not feel that the school is taking away from the responsibility of the home. The home is important in developing religious life styles. If the training in the home is strong through the use of prayers, attendance at church or other religious body, or by other home training, there is no need to fear that the instruction at school will in any way change this. If, on the other hand, the instruction and example is weak, then the school might provide the only concrete understanding the child has of what a religion is all about.

Swomley, in speaking of England, showed church and parents leaving the *major* religious instruction in the hands of the school, and abdicating their own responsibilities:

> The churches have permitted and encouraged the use of secular educational institutions for religious purposes, with the result that a bland religion, or a small innoculation, has served to reduce both the meaning of religion and the influence of the churches.[22]

Religious classes in schools would not be a substitute *for* but a pointing *towards* religion.

A child needs a feeling of security towards nature and the world. An example of the child's idea of his world is seen in the common fear

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[22]John M. Swomley, Jr., *The State and the Schools* (New York: Pegasus, 1968), p. 199.

of the dark.[23] Not fully understanding the world, it is easy for him to imagine that ghosts and goblins lurk in the shadows. Some of this is reinforced by movies and cartoons. The make-believe world is confused with the real world after dark when the sun has set. It may not be possible to remove all of this by discussion in class, but not to discuss it means that one is not sensitive to the needs of the child. Moreover, there is an even stronger motive in having a child feel secure in his relationships to the world around him. Tournier, in discussing this, writes:

> . . . and a theory of nature which everyone learns in school exercises its influence upon the behavior and thinking of all men.[24]

From this it follows that it is necessary to be more careful in developing much of our curriculum content. One not only interprets society, but nature and that which lies beyond nature by what one teaches and how one teaches it.

It is not the intention of this study to advocate the teaching of religion as a separate subject. It should be woven into the present curriculums as it is woven into the thread of all of life. In this sense, it is enrichment. There are various degrees to which this enrichment could be included. Borowitz, in discussing the separation of religion from teaching, gave what would be the minimum possible for religious enrichment:

> The negativism involved in that sense of absolute separation communicated itself to the students. Surely teachers ought to feel free to mention religion and religious institutions where these legitimately

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[23]Stephen M. Joseph, *Children in Fear* (New York: Holt, Rinehart, and Winston, 1974), pp. 15-26.

[24]Tournier, *The Whole Person in a Broken World*, p. 117.

come up in the course of their teaching.[25]

There is need for more development in this area. New curriculums will be needed.

Curriculum Evaluation

Theologians and laymen alike commonly recognize that spirituality is not something that can be read on a man's face. It would be unscientific if this study pretended that the teacher would see wonderful results immediately in the behavior of the student. All education is like planting a seed. One does not wait to watch it grow. Instead one realizes that without the seed there will be no growth. Society places token value on public prayers. This goes far beyond any court decisions. How may one know whether the child has accepted the seed? Does one have to obtain results in visible, concrete form, to justify the effort?

It is obvious that there is need for further dialogue on this point. It may take many years of observation and evaluation to discover the results of such a program.

To illustrate the problem of evaluation, the writer and his wife attended the junior high and high school summer program of the American Sunday School Union (Camp Challenge, 1972). At this camp there was an attempt to indoctrinate over a broad area those who attended. At the last evening session there was a contest to see which group had learned the most. Of the many questions asked, only a few were answered, and those by only two of the most precocious students. There were long

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[25]Eugene B. Borowitz, "Judaism and the Secular State," in *Religion and Public Education*, ed. Theodore Sizer (Boston: Houghton, Mifflin Co., 1971), p. 281.

silences in most cases.

In terms of what the camp was supposed to do (indoctrinate), it was a distinct failure. In terms of the youth who came (mostly from poor and broken homes) it was a huge success. There was no doubt that they thoroughly enjoyed the camp. From time to time such camps do give bad experiences when very disturbed youth happen to come to them. This should not be considered a criticism of the program itself. Probably the most questionable criticism of the program would be in the qualifications of its counselors and teachers. Perhaps more qualified teachers would have decided to use less the approach of indoctrination and more an approach to the problems of the student.

The camp met certain needs of the youth, but not those the leadership desired. For the present discussion it points up the question of the needs of youth versus the concepts that adults wish to impose upon youth.

Programs in religious education at the teen and high school age should be more personal. These youth are having things happen to their bodies and their social life that the adult world usually does not like to discuss. The teenager who looks up certain words in a dictionary to discover their meaning does this because they are words not used in ordinary conversation. Can they be discussed? Should they be discussed? These are all matters that need more evaluation.

In terms of this study, evaluation is a dynamic process. It is non-judgmental. It seeks solutions. It considers that the curriculum is a growing and living system and not a ritual.

Objectives and Problems

It is hoped that from the teaching of spiritual values there would

emerge three aspects of religion as part of a culture:

1. Functionally, within the culture, religion should be integrative.
2. Within the psychology of the child, religion should develop characteristics that are existential.
3. In the development of a life-style, it should be sensitive to those values we call essential to man's behavior in a total situation.

For all of this, educators need to develop curriculums at all levels. Education is the science of growth. If religion is simply some kind of parasite (and is treated as such), its only function would be decorative. On the other hand, if it is organic, then it should function in a healthy and complete way.

It is hoped that this study can lead to the conclusion that the return to the Fourth "R" will fulfill rather than encumber our educational system.

The following is a set of general objectives which appear to include much that is being discussed today:

1. Awareness of the value of self.
2. Development of a leisure-home-work synthesis.
3. Friendships, social contacts, clubs, and other interests pursued in a balanced fashion.
4. Consumer awareness together with a shared responsibility.
5. Altruistic behavior and sensitivity to the needs of others.
6. Wider concepts of citizenship and participation.
7. Moral awareness and a code of ethics.
8. Self reliance.
9. Ability to understand problems that exist in society or those that are developing (historical projection).
10. A sense of reverence and a consciousness of the *holy*.[26]

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[26]Fromm lists the types of human experience as "tenderness, interest, identity, integrity, and faith." (See Fromm, *The Revolution of Hope*, pp. 78-85.) Shields lists basic needs as "to love, be loved, be wanted, feel needed, to have fellowship, feel important, be creative, and feel pure." In discussing this further, he adds, "to have self-esteem, to solve problems, and to be forgiven." (See Shields, *Love's Healing Process*, p. 31.) In an unpublished syllabus, one school district lists objectives in "developing self-awareness, tuned-in, self-reliance, self-acceptance, well being, feeling competent, being accepted." (See

The above list was compiled from various sources. There are also other problems that make such a full development difficult. The child whose home has moved from one place to the other finds that he experiences discontinuity and with it loses a sense of responsibility. The affluent aspect of our society has removed the need to struggle for achievement. The full impact of urban vs. suburban life removes the child from definitely established identity symbols. Government and ownership becomes *they* instead of *we*.

Summary and Conclusions

This chapter on the objectives within education pointed up the need for two things: a world view and the ability to integrate this into a life-style. It was shown that there is an emerging curriculum and also a philosophy of education to go with it.

What should one reasonably expect in the way of a life-style and the other aspects of growing from a child to an adult? The child is expected to accept a value system, yet this system may be inconsistent with much of the life about him. Fromm has a positive point of view in this relation:

> Any real hope for victory over the dehumanized society of the mega-machine and for the building up of an humanist industrial society rests upon the condition that the values of tradition are brought into life, and that a society emerges in which love and integrity are possible.[27]

This chapter, then, completes the basic argument which began with the questions of necessity and feasibility and led to the three hypotheses

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Oceanview School District, *Developing the Self-Concept*, Oxnard, California, 1973.)

[27]Fromm, *The Revolution of Hope*, p. 89.

given in the introduction. For the most part, the argument has been that of establishing the statements of authorities in many fields to the issues discussed. The trend toward a "world view" has been well documented. The nature of the integrative process has also been well documented. The suggestions for the unit constituted a practical application of what the paper has discussed in this regards.

The educator practices what he has learned from the psychologist and the sociologist. Many experts in this field have become sensitive to the values involved in developing new life styles.

The next chapter concerns the relation of philosophy to this area. With this, the relation of spiritual values to this life style should be the final link in the argument.

CHAPTER X

THE ISSUES OF MORALITY

Throughout this study, attention has been paid to the many issues involved within the community, within our concepts of socialization, within the rather broad spectrum of a normal personality, within the framework of curriculum construction, and within the development of the student. There remains the most difficult area of all, the domain of the philosopher.

While the philosopher of the Renaissance was very theologically centered, the philosophy of the Enlightenment made an attempt to cut the umbilical cord and thus separate itself from the necessity to prove first or last events within the cosmos. It would be very rash to attempt any reunion between theology and philosophy based upon an ethic that carries a divine command, but an ethic that is functional is another matter. It is this area to which attention is directed in the present chapter.

Philosophy suffers from as much pluralism as any of the other academic disciplines. It will not be possible to cover all the bases, but it is possible to examine some of the important criteria by which present day ideas are measured. It is necessary to look at more than the issues of this study. They resemble the visible part of an iceberg--the obvious issues rest upon those that are submerged.

It will be the purpose of this chapter to begin with the issues within philosophy and then proceed to the relationship of these issues to the study of the development of the child as discussed in the last

chapter. The educator deals first with knowledge itself (epistemology), and then with its transmission (pedagogy). In both of these, the philosopher acts as judge. In this, it might be inferred that morality can both be known and taught. In the former, morality becomes a part of "discipline," and in the latter, an "art!"

In a course taken by the writer pertaining to religious philosophy, the instructor, a visitor from a large state university remarked that of nine members of his department, only he had an interest in religion.[1] If this were a statistic which could be projected into the various departments concerned with this study, it would appear that twenty years ago there were few academics interested in religion. Fortunately, such statistics would be subject to better documentation than this.

There is opposition to the traditional concepts of morality. This can be seen in both the situationists and in the scientologists. Fletcher, in a much debated book noted the following:

> Modern Christians ought not be naive enough to accept any other view of Jesus' ethic than the situational one.[2]

This is not as extreme as it sounds, as the following statement showed:

> When love reigns, not law, the decisions of the conscience are relative. Love plots the course according to the circumstances. What is to be done in any situation depends upon the case, and the solution of any moral issue is, therefore, quite relative. What is right is revealed in the facts: *Ex factus oritur jus.* But once the relative course is chosen, the obligation to pursue it is absolute. We cannot blow hot or cold, or lukewarm, sounding an uncertain note about the obligation itself. The obligation is absolute; only the

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[1]Garrett Biblical Institute, Evanston, Illinois, Summer, 1952.

[2]Joseph Fletcher, *Situation Ethics* (Philadelphia: The Westminster Press, 1966), p. 139.

> decision is relative. Only the *how* is relative, not the *why*. That is why we have said that the task is "to find absolute love's relative course."[3]

Going further into the issue, with the development of *Value Skepticism*, it seems that some spokesmen became even more difficult:

> All ethical norms discussed above result in *value skepticism*, the view that moral values are unknowable, or, still better, *value nihilism*, the theory that moral principles do not exist.[4]

A recent methodology in the area of ethics is that of *linguistic analysis*. Through this technique there has been less emphasis upon both generalization and absolutes and more upon accepting social realities.[5]

Some of the results of modern approaches will be discussed later in this chapter.

Existential Values

Before continuing with an analysis of the issues surrounding morality, it might be well to look at the philosophical assumptions that have affected the behavioral sciences.

The contemporary psychologist can see various ramifications of a religious system. What the psychologist sees is that religion can release tension and anxiety in the individual in his conflicts with the society about him. The full depth of this conflict has been expressed by De Grood:

> This factor has naturally been weakened by mass-society: man is a part of this society without which he cannot live, he depends on it in many respects, but he is an atom with which society can very well do without, this makes the difference. This link, very powerful and organic on the one hand, on the other is very weak. This is why it is impossible to count on the help and solidarity of others (with

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[3] *Ibid.*, pp. 143,144.

[4] Sahakian, *Ethics*, p. 214.

[5] *Ibid.*, pp. 202-236.

> the exception of particular alliance such as revolutionary groups, but this is not a characteristic of society as a whole). That is why it is difficult to have friends (this is very clear in American society).[6]

Religion, then, is supposed to bring meaning which the individual has lost through socialization. This milieu could be a smaller or a greater system. In this way, religion becomes a system integrator. Even if it is more or less a crutch, a crutch is better than crawling on all fours. The real issue is whether the individual has been advanced by religious systems in his dealing with social, political and economic realities or whether its ultimate effect is his retardation. This is, of course, a utilitarian ethic.

To suppose such a tension-relieving system or anxiety-removal concept, many ministers have been trained in psychology and found that this is, indeed, an effective tool. To this end there is no dearth of literature which the parson or priest may consult to support these ideas of existential religion.

In the modern curriculum, "self concepts" are designed to help the child to cope with both himself and others. All of this is basically existential. With it is a realization that personhood is a value. Whether society ultimately values individuals is not the point; society is a collection of individuals.

Not only is the individual seen existentially, but society as well. Within this society there has emerged a new ideology. It has been called *technology*. Both technology and alienation are frequently discussed in current sociological literature. What is predicated is a

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[6]David H. De Grood, Dale Riepe, John Sommerville, *Radical Currents in Contemporary Philosophy* (St. Louis, Missouri: William H. Green, 1971), p. 228.

complete reorganization of group life, and the "world village" is seen to opt the present national patterns.

Religion, as an integrator in group life, appears to lack definition. This is, of course, from the point of view of the intellectual. Is it what the average man thinks? Muller observed the following:

> We must always keep in mind what absent-minded literary intellectuals and single-minded radicals may appear to forget: there are millions of decent, friendly, kindly Americans. To a considerable extent most middle-class people live up to their image of themselves as hard-working, law-abiding, home-loving, self-respecting people.[7]

Perhaps one of the realities of social life lies in the qualitative distinctions which are given individuals in group roles such as liberal, conservative, fundamentalist, radical, modern, old fogy and the like. They are labels that sometimes have utility in emotional appeals. In a discussion of the views and ways of *radicals*, Charles Hampden-Turner remarked:

> The further technology advances into the twentieth century--the further our spiritual temper retreats into the nineteenth.[8]

While he favors the radical, Turner saw the need of *synergy* to relate both the conservative and radical components of society:

> Every radical man should in appropriate circumstances be a "situational conservative."[9]

In making the analysis of various types of persons, he weighs such concepts as "Existence" (ideal outlook), "Perception" (humanitarian, sympathetic), "Identity" (greater self-insight), "Competence" (strong self-confidence and belief), "Investment" (concern with self-expression),

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[7]Herber J. Muller, *In Pursuit of Relevance* (Bloomington, Indiana: The University of Indiana Press, 1971), p. 93.

[8]Hampden-Turner, *Radical Man*, p. 317.

[9]*Ibid.*, p. 273.

"Suspension and Fisk" (gives benefit of doubt), "Bridge the Distance" (sympathy for the underdog), "Self Confirming, Self Transcending Impact" (tends to have community popularity), "Dialectic leading to Synergy" (cooperative), "Integration of Feedback and Complexity" (better educated better able to abstract from experience).[10]

All of these concepts show the deep inroads of existentialism into modern sociological thinking.

What the existentialist tends to ignore is that society cannot exist without rules. Baier spoke to this point:

> The criteria of acceptability, as I call them, of social rules are those which we have in mind when we use moral talk, such as when we say something is right or wrong. When we say that something is wrong we imply that it violates a social rule which is not just a social rule but one which purports to satisfy criteria of acceptability. One can immediately see what these are. They are those that, when understood--and this is a core point for moral education--explain to each individual the necessity of having compulsory orders.[11]

Hampden-Turner also saw the existential application to education in the following quotation:

> Consider one major aspect of socializing a child. In order for the child to develop, some approximate synergy or balance must be maintained between his own needs which he experiences directly and the needs of the environment which *at first he perceives only dimly.*[12]

Also the church has had the heavy weight of existentialism fall upon it. The following quotation made by a student concerning contemporary society is significant:

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[10]Reference is made to qualities of the "Tolerant Personality." (See Hampden-Turner, *Radical Man*, p. 51).

[11]Chapter 11, "Method and Substance in Moral Education," Beck records a conversation by Kurt Baier. (See Beck, Crittenden, and Sullivan (eds.) *Moral Education*, p. 338).

[12]Hampden-Turner, *Radical Man*, pp. 270,271.

> The first, and probably most important (of the reasons for a desperate search for meaning on our campuses) is the mental atrophy and gradual expiration of an old man named science. It was this man who in his youth caused the deterioration of the church and much of Western tradition while he was converting the world. In his later days he reared a handicapped--blind, deaf, mindless, and soulless--son, whom he called Technology. This son now allows his father to continue living, but only to do his bidding. This, the clinical death of science, has removed one of the great sources of meaning in the lives of contemporary students, that was enjoyed by previous generations. University students no longer feel they can, through practicing the cult of science, make the world a more fit place to live--not in the least estimation. Many students are of the opinion that the opposite effect will result.[13]

Perhaps one could argue with some of the above. It contains rather broad generalizations. But the core of the matter is inescapable! As to the church--there are many rumblings. Here was one:

> A church without clergy and without buildings would not be a loss at all. However, a theology without God in the sense of some conception of the ultimate meaning of the universe is impossible.[14]

The opinion frequently given is the cry that comes from the existential situation from college professors and students. All the disciplines are affected by it. Fortunately, philosophy has never been able to fully accept all of its implications.

Moral Philosophy

There are so many schools of philosophy in both time and place that it is impossible to do more than remind the reader that this is not a subject upon which there is universal agreement.

Looking into the world of sin and evil, the good and the saved, it appears that human actions have complex relationships. The following

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[13]Ronald Reichers, physics major, E.I.U., 1970, is quoted. (See John Charles Cooper, *Religion in the Age of Aquarius* (Philadelphia: The Westminster Press, 1971), p. 109.

[14]*Ibid.*, p. 158.

is a suggested list from which value judgments might be made:

1. The relationship of man to nature (and vice versa).
2. The relationship of man to society.
3. The relationship of man to his fellow man (person to person).
4. The relationship of the person to himself.
5. The relationship of the social process to the individual.
6. The reflection of ideas as they are applied to man's knowledge.
7. The relation of men and groups to authority.

Within all of these lies a value system. This is the existential aspect of the ethical situation which even the philosopher cannot escape.

In "6" of the above list it was hinted that man could sin against his own ideals. To this the philosopher now asks the question, "Where did these ideals come from, and who says they are to be respected?" In this way, he escapes the existential trap.

It is possible to discuss a full range of moral relationships. In general there appear to be three levels of moral judgment:

1. The child's conceptualization of his world together with the effective systems of his environment.
2. Bringing justice into human relationships (child-child, and child-adult). This is generally felt to be the lowest order of morality in that it is related to the individual act.
3. The development of rational choices that result in the child becoming a useful part of his world. This can be extended to higher level choices and spirituality.

It is only as all of these are examined as part of an integrated system (that is, multi-dimensional) that the full scope of what will be necessary to bring moral education into the classroom begins to become clear. Morality is more than either knowledge or rules and laws. Since an increasing number of youth are not receiving religious instruction, they are not even exposed to what is often poor and amateurish teaching of moral concepts. What the merits of this might be is impossible to ascertain. It certainly would not be an excuse to teach morals in an equal fashion. In fact, it is generally felt that morals cannot be

taught directly.

What is of concern here is the inconsistent nature of what the child is now being exposed to. Some of the results of this were pointed out by Ausubel in the following statement:

> In early childhood we see evidence of moral inconsistency on the basis of developmental immaturity in ability to generalize; and although improvement in this ability continues until adult life, it always falls short of complete perfection. Much of this inconsistency, however, should not be ascribed to inevitable cognitive limitations in logical process. There are at least two other contributory factors here: (a) previously discussed deficiencies in moral education, and (b) the objective moral confusion prevailing in our culture. . . . The current generation of youth, therefore, has developed an extremely high tolerance for moral ambiguity and confusion.[15]

There has been a revival of interest in moral philosophy in the present generation. This has come because of two or three obvious problems. One is that of sex. It becomes necessary to question very seriously the place and function of sex mores in our society. While adultery was once considered one of the major sins, the modern student can point out that even more serious sins have arisen. The sins of bureaucracy culminated in Watergate. Viet Nam brought up the role of war and the damage it did to the people of the country and to the personalities of our youth who were forced to go there.

Cross, in a discussion of the book *Situation Ethics* made the following observation:

> The somewhat dismal science of moral theology has recently come to life. This resurgence of vitality in a theological discipline which has been bogged down in traditionalism or been supplanted often by a highly psychologized pastoral treatment has been motivated, in great part, by

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[15]David P. Ausubel, "Psychology's Undervaluation of the Rational Components in Moral Behavior," in *Moral Education*, Beck, Crittenden, and Sullivan (eds.), p. 213.

the debate over situation ethics.[16]

Sex is not so easily dispensed with. Venereal disease, divorce, illegitimate children, and unwanted children become silent witnesses to the need for "controls."

Baier made a point for the need to teach ethics in the following statement:

> I believe there are at least four major aims we can justifiably pursue in a universal program of education, and quite irrespective of whether these aims have the support of the majority or not. For *morally* speaking they ought not be opposed by anyone. Further, we may justifiably urge the prohibition of any educational program that prevents children from being exposed to a program of universal moral education with these aims:
>
> 1. produce in our pupils good will
> 2. an understandin of public morality with its systems of social controls--this is *public* morality
> 3. an understanding of the need for public moral order. Benefits. Justification. Survival of society
> 4. understanding of criteria of acceptability for such a program. Keep harm and suffering at a minimum.[17]

While philosophers debate the nature of the moral process, society is facing a number of problems which directly relate to moral issues: war, population, ecology, and dehumanizing systems. Perhaps the ultimate in morality would be to question the morality of turning the whole thing into a debate on philosophical criteria. If reason destroys the reasoner, it is a terrible weapon.

Humanism and Naturalism

Two alternatives to religious instruction are *humanism* and *naturalism*.

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[16]Wilford O. Cross, "The Moral Revolution: An Analysis, Critique, and Appreciation," in *The Situation Ethics Debate*, ed. Harvey Cox (Philadelphia, The Westminster Press, 1968), p. 146.

[17]Kurt Baier, "Ethical Pluralism and Moral Education," in *Moral Education*, eds. Beck, Crittenden and Sullivan, p. 106.

As philosophical systems, they have the ability to avoid the questions which religion asks but, at the same time, provide many of the same answers. One might make a good case for the idea that the major religions of the world readily accept both of these philosophies as containing their basic ethical principles. There is no need to debate either, for the purpose of this study; there is only the need to try to understand their function in the problem involved.

To examine it separately, humanism proposes that man, as a rational creature, is able to act for the good of his fellow man. (This was the first point made by Baier.) This is in complete agreement with Jesus' summary of the *law*. What is missing here is the existential man--who does not appear to do this naturally. What he is able to do and what he *wills* to *do* are often quite opposite. For this reason one could advocate that humanism is a necessary but not a sufficient basis for a complete moral philosophy (or theology).

Naturalism is the idea that the universe operates according to law and that everything follows an orderly process. Man seeks to find these laws and turn them to his own use. Extended too far, this leads to the problem discussed by Dubos. In his desire to control nature, man is destroying nature. The simple belief that man can learn from nature does not mean that nature contains all that man needs to know. It might be seen that nature is close to man's existential situation. If the laws of nature are examined carefully, it appears that within them man is but a small and not essential part. What is lacking, then is *essence*. Kohlberg, whose six steps in moral development have already been discussed, made the following statement concerning moral education:

Following Dewey and Piaget I shall argue that the goal of mor

> education is the stimulation of the "natural" development of the individual child's own moral judgment and capacities, thus allowing him to use his own moral judgment to control his behavior. The attractiveness of defining the goal of moral education as stimulation of development rather than as teaching of fixed rules stems from the fact that it involves aiding the child to take the next step in a direction toward which he is already tending, rather than imposing an alien pattern upon him.[18]

He then goes on to state that aiding the child to develop stages five and six does not violate his moral freedom. It is necessary to read the above statement with care because one might infer that it argued against rather than for moral training. In his six steps, Kohlberg refers to the developmental stages of the child which must be valued, not the value system of the child per se.

Not only does nature have limitations, but there is the limitation of human reason in dealing either with the necessities of nature and of the ideals of humanism. Religion must deal with man as living within a paradox: while man appears to have what is sufficient, he always discovers that it is inadequate for the ultimate task.

But because the systems of naturalism and humanism are limited, this does not mean that we abandon them for some other system. This is the perennial error of the philosopher. The mature philosopher (and also the mature theologian) would be more apt not to discard a system which man knows and understands how to use until he has perfected a better system. This is the essence of conservativism. Perhaps the religious term that best describes sufficiency is that of "salvation."

Those systems in the universe and in society that appear to be sufficient for the needs of some could be very insufficient for others.

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[18]Kohlberg, "Stages of Moral Development," in *Moral Education*, eds. Beck, Crittenden, and Sullivan, p. 71.

The salvation that reassures one is an ambiguous term to someone else. This does not mean that the individual needs to abandon all belief because it does not meet the needs of someone else. Nor does it mean that the other person dictates what salvation is. The whole system that includes what we call morality transcends man, nature, and society. It lies beyond the individual acts of existence in the realm of essence and meaning.

Philosophy has had long acquaintance with compromise. In some schools, this is thought to be the basis for the solution of moral issues. It is the fundamental idea of *Sophism* that restraint leads to compromise, and compromise makes it possible for a man to live with his enemies.

It might be said that the field of economics is a compromise between nature and society. The laws that relate to sexual behavior can also be shown to hold a similar recognition that both have to be satisfied.

Religion is an art that is practiced by children of nature in a society largely of their own making (but in a time we call history). It attempts to transcend man's existential nature with his essential nature. This effort--to transcend the paradox--becomes man's spirituality.

An almost unknown document is one issued by the Educational Policies Commission of the National Education Association called *Moral and Spiritual Values in the Public Schools*. There is no doubt but that the Commission, at the time the document was prepared, were of the opinion that both moral and spiritual values needed emphasis in the public schools. Speaking of compromise they have the following to say:

> If the individual personality is supreme, mutual consent is better than violence. Voluntary cooperation, contrary to the idea of the survival of the fittest, is essential to all forms of life. According to the American system of values, no partisan interest is

authorized to overreach the popular will.[19]

It is not possible to analyze all the problems within philosophy, but what has been presented is sufficient to demonstrate the basic approach to the many aspects of morality. Looking back, it appears that it has a long history. Shapiro believed that Kant had some very definite ideas about it:

> According to Kant, an invisible, an "ideal" world exists, ruled by moral laws as universal as the natural laws that rule the physical world.[20]

Perhaps this study has not said very much about either idealism or rationalism. It is probably better to deal with the issues that surround morality than to look for its roots in a particular system. For this reason, existentialism, humanism, and naturalism appear to relate more closely to the objective of the study. This, of course, follows from a utilitarian concept of ethics.

Essential Aspects of Morality

It is difficult to find a comprehensive definition of what Piaget sees as the moral judgment of the child. The diagram in Figure 4 relates to his discussion of the subject.

The child appears to grow in a wider world of child to child, then child to parent, and then to institutional relationships. At first, the child only responds to constraints. As his actions become more and more autonomous, he begins to respond in terms of cooperation. He goes

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[19]Educational Policies Commission, *Moral and Spiritual Values in the Public Schools*, p. 22.

[20]J. Salwyn Schapiro, *Liberalism, its Meaning and History* (New York: Van Nostrand Reinhold Company, 1958), p. 19.

through various stages of socialization and gradually accepts a concept of justice that makes his decisions more in keeping with his total responsibilities. He appears to need to make each of these step by step developments. Piaget made the following statement:

> Rather than institutional responses (from within) the child reacts to things about him and thus develops what we call moral consciousness. He cannot inherit them.[21]

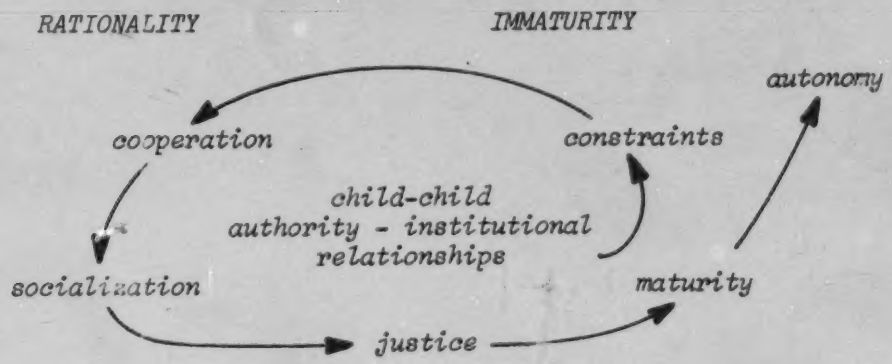

Fig. 4 Development of Autonomy[22]

Perhaps the tragic aspect of the problem is that what surrounds the child has lost its strong symbolic effect. The complete commercialization of "holy" days and the over-stimulation of television have destroyed the sharper images relating to the meaning of life, that a child had in less complicated culture. Oliver and Bane discussed this situation in the following:

> Perhaps educators, philosophers, and psychologists should join with theologians and sensitive youth in a search for the kind of powerful metaphor with which our Christian heritage once provided us. We somehow need to create myths and celebrations by which we can project the

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[21]Jean Piaget, *The Moral Judgment of the Child* (New York: The Free Press, 1965), p. 186.

[22]*Ibid.*, p. 395.

> common joys, sorrows, and compassions that we share simply by the fact that we are human.[23]

Whether one can find a definition or a system, or, for that matter, see the difficulty involved, does not change the need to work out new methods within our educational system. One area that is becoming particularly sensitive is that of *work* itself. There is a growing attitude upon the part of many workers that the job exists for them and not they for the job. The result is seen in bureaucratic inefficiency. Many institutions require from six weeks to three months to answer a letter. The following also considered this point:

> There is a crisis in meaning created essentially by affluence and the accompanying cyncism of youth regarding the necessity of work as use of man's existence. The crisis has been compounded by the inability of three major institutions, school, work and church, to deal with the redirection of energy previously channeled into economic development.[24]

This point might be further developed by using graffiti as an example of the loss of moral restraint, or the chewing gum that takes millions of dollars each year to remove, or the trash and litter in the parks and on the beaches. All of this indicates a failure at some point to help individuals realize that they share in the responsibility as well as the benefits of technology and science.

The eighth commandment is "Thou shalt not steal."[25] One might make a flow chart of the following connected events and decisions:

1. If you steal: you may go to jail
   then you will lose your freedom (for a time)

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[23]D. W. Oliver and M. J. Bane, "Moral Education: Is Reasoning Enough?" in *Moral Education*, eds. Beck, Crittenden and Sullivan, p. 262.

[24]*Ibid.*, p. 265.

[25]Exodus 20:15.

your friends and family may look down on you
in the future it will be difficult to find a job.

All of this illustrates that values are involved and the individual must decide a course of action--to steal or not to steal. There is, on the other hand a very important question which goes even before this, "Where did the stealing begin?" No act of theft begins with the act itself. From this, one appreciates why the moral philosophers are saying that it serves no purpose merely to tell the child not to steal. Then comes the second question, "Where does correction begin?"

In dealing with youth in correctional institutions, it was discovered that very frequently the reason for the theft was not in the object stolen. Let us examine some reasons:

Peer recognition
Totemism (the object has power symbols)
Anger--resentment against parents, authority figures, school, etc.
Need for love (recognition)
To sell it for money.[26]

The skills needed may also be in the realm of the emotional. It is sometimes difficult to differentiate between the social (subcultural level) and the emotional level in juvenile offenses. Part of the cure is to give the child skill in handling his emotional problems, and part of it is in re-channeling the child into the larger culture.

From these two, the development of meaning and the development of skills, one should go on to the development of self in integration of experience, and setting and pursuing attainable goals. Perhaps the worst sin society commits is to promise too much to too many! While

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[26]This list represents the writer's experience in the California Youth Authority as a Group Supervisor (in cottage life) and as a classroom teacher. The case study technique developed an awareness that classification of offenses is a very complex matter.

athletics has many heroes, less than one boy in one hundred thousand can hope for such glory!

Society is just as much a part of the real world as the world of nature is. It is necessary to relate the individual to both. In an examination of education it appears that the task has not been taken seriously enough nor has utilized the rich possibilities that are ready for development. Contrary to much of the pessimism that emanates from the intellectual domain, there will always be frontiers. Because man is gifted with imagination, he will always discover new tasks. The following needs of every man were suggested by Doyle Shields in a course in this area for teachers:

1. Food, shelter and clothing . . .
2. Intimates: friends, regular acquaintance, social contacts . . .
3. Work (vocation), hobbies, recreation . . .
4. Privacy, confidentiality, renewal system . . .
5. Improvement, study, guidance, new goals . . .
6. Planning for the future: maturation in ideas, retirement . . .
7. Health, physical fitness, manipulative skills . . .
8. Intelligence: imagination, creativity, skills . . .
9. A political voice, the right to decide, a share in the benefits . . .
10. Justice: the right to be heard, and forgiveness . . .[27]

Moral training is centered around such needs. In fact, it could be considered to be a fulfillment of such needs. It might be said that morality is not what "can't" be done, but finding life in what "can" be done.

Summary and Conclusion

It can be pointed out that not only is life a struggle, but that that the struggle itself is life. Without struggle people would become mere puppets of either a lush tropical paradise or of an ant-hill society

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[27]Course taken from California Lutheran College, June, 1974.

of technology. Neither of these is likely to happen in the near future.[28] For this reason the child needs to learn to cope with his problems, and thus also help all of society to do the same. The following list is suggestive of issues that constantly appear and reappear:

1. Ownership of property: the haves and the have nots.
2. Responsibility: let George do it! The increase of services of all kinds.
3. Authority: who has the right to say what is to be done? What gives them this right?
4. Unclear goals and vocations: Push button jobs, appetites dulled by affluence.
5. Parenthood, rising divorce rate, unwanted children, rejected children, rejecting children.
6. Anomie and rejection of values, morals and restraint.
7. Ecology and the need to develop new life styles.
8. War, the psychology of fear and hate, war economy.
9. A rejection of knowledge and the values about knowledge.

Society has those who play the roles of *prophets*, as well as those who function as *priests*. Both can overplay their hand. The prophet is sometimes felt to be *charismatic* while the priest is *cathartic*. Both of these play an important part in the *moral dialogue* that must go on in our society. Just as the teenage youth finds love for the first time (for him or her), so each generation must discover for itself the real meaning of right and wrong, although neither of these discoveries is new. It is not possible to tell the lovers what love is any more than it is possible to tell others what right and wrong is until they experience it within their life space.

What, then, can be done? What always has been done! Develop symbols in which the dangers are obvious. Also develop symbols that point to the successful use of what nature and society has given us. Thus the

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[28]Herman Kahn and Anthony J. Wiener, *The Year 2000* (New York: The MacMillan Co., 1967), pp. 118-184.

anthropologist finds answers that the philosopher, sociologist, and psychologist fail to discover. There is a continuous need to create new symbols within the social institutions which have meaning and answers that the youth can plainly read. The following is a list of suggested themes:

1. Unity (a need to show the common cause of humanity)
2. Love (in terms of brotherhood, concern, sacrifice)
3. Goodwill (a vision, tolerance, justice)
4. Faith (in a friendly universe, in society, in the future)
5. Hope (for one's self and others)
6. Consciousness (the human level, creativity, imagination)

All of these and perhaps others would be meaningful.

The power of expressing things symbolically is frequently ignored. The *cross* is basically a symbol of suffering. Man has probed its deeper meanings: justice, brotherhood, hope, sacrifice. . . This is a symbol that expresses the problem of the suffering of nature in today's ecology, or the inhumanity of war, or the brutal way many people are treated in a world of starving billions.

Symbols should develop sensitivity. They do not leave the rational level, as many suppose, but add to it the dimension of feeling. Morality is never attained upon the single direction of logic. It must imply feeling and the warm emotions it can evoke.

Thus, there is no need for paradox. Morality is a necessary fact of human life. It is essential in the existential system. It is both humane and natural, for man was given the emotions as well as the intellect.

If the philosopher believes that he is a machine, instead of a compassionate human being, he will always believe that morality belongs somewhere in a tight category: stripped of emotion, limited to logical categories and programmed to provide a tangible service.

The issue of morality has been the most difficult to handle. This is part of the paradox of spiritual values. The Apostle Paul remarked that what "he would be" was difficult to attain.[29] The ethic of Jesus has often received the comment that it is an impossible ethic! In considering the opposite side of the coin, it is believed by many that any other ethic is not worthy of consideration. Spiritual values washed thin of moral content are no values at all.

There is always a need to consider the logic and rationale of what philosophy tries to say. The fact that the matter is difficult to understand does not mean that it is not worthy to be understood. The child needs to know that any ethical stand may not only be difficult but may even bring about suffering. The sacrifices of the past indicate the truth of this.

It is significant that educators are more aware of the need to develop value content in education. It is to encourage the inclusion of such values that this study began. It is an appropriate place to conclude. What follows will be an analysis of the study as a unified whole.

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[29]Romans 7:15, for example.

PART IV

SUMMARY, EVALUATION, AND

CONCLUSIONS

CHAPTER XI

SUMMARY

This study attempted to analyze the problem of developing alternatives to religious education within the public schools by a careful consideration of three important areas: (1) that of the community as seen in a historical perspective, (2) the educational institution as a part of an academic community and with administrative responsibilities, (3) the development of the child in relation to specific moral demands upon his behavior.

It has not been possible simply to isolate the problem from the milieu of its matrix. Such a "test tube" technique would develop a theoretical concept that would lose its practical value through mere academic rigor. The basic questions of feasibility and necessity demand attention to psychological, social, and institutional demands upon it.

The Legal Matrix

There are two basic types of individuals and groups who would always challenge a program of this type. This is not so much a matter of pluralism as it is of psychological and temperamental natures. First, there are those who have the *sectarian* point of view that the world itself is the enemy. Paul defined this group's attitude:

> Where the church-type stresses the identity of church and society in the name of some common civilization or culture, the sect-type proclaims that the true Church is always in a state of war with the

world, its culture, and all forms of civil status.[1]

Paul also mentioned an assumption of nearly every denomination that it is the "one and true church."[2] Taken together, these constitute a religious "right" that would place special limitations on the content.

Perhaps what needs clarification is that the court would grant that these may determine *their* religion, but not religion in the public domain. On the other hand, it is clear that religion in the public domain must not limit this "right wing" or conservative point of view.

Second, there are the moral and religious radicals who demand complete freedom of action and thought by the individual. Callahan spoke directly to this issue:

> That is an exceedingly naive view of the law, one which the country has been forced to entertain because no satisfactory way has been found to combine the need for law with the fact of great differences on values. The simplest expedient has been to pretend that law and morals need have nothing to do with each other. . . . The words "freedom," "justice" and "equality" are not only specific concepts: their power as concepts derives from their ethical weight.[3]

The problem becomes one of setting limits to both sides of what Callahan pointed out is a difficult domain. On the one hand, there is the need for individual freedom in an open society, on the other hand, there are mutual concerns which society cannot ignore.

Society should not attempt to remove either the "right" or the "left" simply to find peace. The desire for public peace, is the root of all law, but is not the end. It is the end that is the domain of

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[1]Robert S. Paul, *The Church In Search of Itself* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1972), p. 22.

[2]*Ibid.*, p. 229.

[3]Daniel Callahan, *The Tyranny of Survival* (New York: The MacMillan Publishing Co., 1973), p. 172.

religion. If the study did not recognize this important aspect of the legal matrix, it would have indeed, sold its "birthright."

The Community Matrix

It would not be reasonable to suppose that the teaching of religion or the development of spiritual values in the curriculum would solve all of society's problems. It is the naive assumption of communism that an economic-political system could accomplish this. The Church should never make such a claim. Nor should the Church shirk its responsibilities to the culture and the community by merely promising "pie in the sky, bye and bye!"

In pointing out that religion must be integrative, one discovers two things which religion offers to the community: First, there is a function. This comes in the development of a point of view as to the nature of man himself. It is not the sole responsibility of theology merely to describe God. Any modern religion makes quite plain that a definition of man is essential. Within this definition there must be an awareness that man does "sin," and sins in many ways, but also this same man is in need of salvation both "here and now" as well as in eternity.

During the 1960's there was a tremendous surge of literature that was both sin and salvation conscious. From Wall Street to suburbia questions were asked that related to many types of problems. Taylor gave a list of twelve concerns that are typical of many lists one can find:

1. We should try to restore to our lives the soft-ego components which are currently neglected.
2. We should attempt to heal the split between patrists and matrists loosening up the inhibited patrists while restraining the apparently uninhibited matrists.
3. We should try to restore the elements of mastery and self-determination to work and life generally, while increasing the consistency of the environment.

4. We should try to restore community and a functional status system.
5. We should decentralize authority and power, including industrial and commercial power.
6. We should restore a sense of identity and resist the coca-colonization of culture.
7. We should make the transition from adolescence to adulthood by suitable tests and ceremonies.
8. We should restrict the unthinking application of technological innovations and seek to moderate the pace of change.
9. We should change the law governing joint stock companies so as to prevent pyramiding and evasion of responsibility.
10. We should cut down the legislative activities of government and enlarge their consultive, supervisory and mediating activities.
11. We should deliver a major assault on mental ill-health, both clinical and sub-clinical.
12. We should make a major effort to improve the general standard of child-upbringing, while prosecuting further research on the aspects which are still puzzling.[4]

Second to the function (man's nature) there is the operator, or the ethic. Spiritual values go byond the present. They also determine our future. Bell made the following statement about the role of values in our educational objectives:

> But there is no reason to despair if food, clothing, shelter, a decent job, a family and good health are preferred over more abstract things. After these basics are provided to all, as they may soon be, what then? That tiny minority is at work. Perhaps the future development of values will be as fantastic as the technological changes we can already envision. Choosing which values are to be served, as economics, polities, cultures, and societies are deliberately shaped, has enormous implications for, and need of social-science information. Our educational institutions need to be refocused on the future so that students can "learn what to want" and so that they can explore the "range and quality of experience that should be theirs if things are to be different." Thus can Creatures Sapiens take control of the world of the future. What they create, of course, in turn, will shape them. Therefore, the ultimate question may be: What kind of people do we want?[5]

The above assumptions go much further than simply the social

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[4]Gordon Ratray Taylor, *Rethink* (A Paraprimitive Solution), (New York: E. P. Dutton and Co., 1973), p. 230.

[5]Wendell Bell, "Social Science: The Future as a Missing Variable," in *Learning for Tomorrow*, ed. Alvin Toffler (New York: Random House, Vintage Books, 1974), p. 102.

sciences. Values lead to ultimates of both our consciousness and reality. The mature person can look backward and test his life (qualitatively) by the choices he maie in difficult situations. Only a culture that gives man a choice is a value-oriented culture. This, then, is a better meaning for freedom.

The Educational Matrix

The secularization of education has also resulted in an impersonal approach to the task of developing the student. From time to time we find emphasis upon such things as the "whole child," "self-concepts," and "value clarification." These have their counterparts in achievement testing and college entrance requirements. There appears to function the law of the pendulum.

Project Discuss, of one State Department, set forth concepts of values that could be used:

> Values change as knowledge is gained.
> Every person is important in a democracy.
> A functioning society requires basic rules of moral conduct.
> Proper attitudes and proper social behavior must be stressed in the celebration of special days.
> Every person must compromise his own desires and behavior with those of other members of primary and secondary groups.[6]
>
> The dignity and worth of the individual are interpreted differently by each society.
> Moral and spiritual values govern our behavior.
> Groups of people develop varying ways of acting, thinking and believing.[7]
>
> The same facts may be interpreted in different ways.
> People of different cultures have differing points of view.

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[6]Primary Level concepts, K-2, are given. (See Project Discuss, *Social Studies Concepts and Generalizations* (Hartfort, Connecticut: State Department of Education, 1972), pp. 17-23.)

[7]Elementary Level concepts, 3-5, are given. (*Ibid.*, pp. 24-34.)

> Reforms begin as a belief of some individual.
> An appreciation of religion, music, art and science is important in the formulation of culture.[8]

Basic to the problem of developing spiritual values within the curriculum is the problem of "how this is done," and "why it is done." Perhaps the above list gives a fairly good idea of the why, but not of the how. The word "philosophy" means the *love* of wisdom. The Hindu *bhakti yoga* contemplates love as an exercise that leads one to good--much in the same light as the Greek thought of love--leading man to wisdom--and the situationist thinks of love as the pathway to good.

Smith described the way to God in this Hindu faith as:

> The aim of *bhakti yoga* is to direct toward God the geyser of love that lies at the base of every heart. "As the waters of the Ganges flow incessantly toward the ocean," says God in the *Bhagayata Purana*, "so do the minds of (the *bhaktas*) move constantly toward Me, the Supreme Person residing in every heart, immediately they hear about My qualities."[9]

He also demonstrated its close affinity to Christianity:

> All we have to do in this yoga is to love God dearly--not just say we love him but love him in faith; love him only (loving other things because of him), and love him for no ulterior reason (not even from the desire for liberation) but for love's sake alone.[10]

It can be seen that the "how" is as important as the "why." One finds in religion the method of making any ethic meaningful. In many of the quotations of this study there was an emphasis upon man's kinship with nature and his world and his need to serve both. In religion one discovers that creation is God's gift to man. One does not love it for itself but because it is God's gift. It is the visible manifestation of an

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[8]Intermediate Level concepts, 6-8, are given. (*Ibid.*, pp. 35-44.)

[9]Huston Smith, *The Religions of Man* (New York: Harper and Row, Publishers, The Perennial Library, 1958), pp. 39-40.

[10]*Ibid.*, p. 41.

invisible love.

The teacher should teach in this same love. The children are also God's gift. Through them the teacher finds a "way" to serve the creator. This is a *holy* task. It has spiritual values that must be transmitted through love to the student.

Akin to the concept of love is that of sacrifice. The prophet often must dare to give his own life for the happiness and welfare of others. The history of religion has many examples of those who decide that it is better to give than receive--even if it is their own life that is given.

Within the Matrix of the Student

It should not be the desire of the educator to mold the child into the value system of the middle class. In fact, the members of all classes have similar needs based upon the nature of childhood itself.

James and Jongeward spoke of the different ego states of the child:

> *The Natural Child* is that part of the Child ego state that is the very young, impulsive, untrained, expressive infant still inside each person. It is often like a self-centered, pleasure-loving baby responding with cozy affection when his needs are met or with angry rebellion when they are not met.
> *The Little Professor* is the unschooled wisdom of the Child ego state that is intuitive, responding to non-verbal messages and playing hunches. With it a child figures things out, things such as when to cry, when to be quiet, and how to manipulate mama into smiling. The Little Professor is also highly creative.
> *The Adapted Child* is that part of the Child ego state that exhibits a modification of the Natural Child's inclinations. These adaptations of natural impulses occur in response to traumas, experiences, training, and, most importantly, to demands from significant authority figures.[11]

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[11]Muriel James and Dorothy Jongeward, *Born to Win* (Transactional Analysis with Gestalt Experiments), (Reading, Pennsylvania: Addison-Wesley Publishing Co., 1973), p. 128.

There is a close parallel relationship between these three states and the six states of Kohlberg. In fact, when the two adult states are added one might consider that a bridge can be drawn between the two systems. The following is a definition of the Parent Ego State:

> The Parent Ego State is the incorporation of the attitudes and behavior of all emotionally significant people who serve as parent figures to the child. The Parent ego state does not necessarily function in a way culturally defined as "motherly" or "fatherly." In fact, there is no evidence of maternal or paternal instincts in humans. According to Harlow's studies, this is also true of the lower primates. Humans learn to be parents from their own parents. Monkeys appear to do somewhat the same thing.[12]

They explain that the child reacts to this parent relationship and later incorporates it within his own ego state. The Adult Ego State made reference to the ability to reason:

> The criterion for functioning from the Adult ego state is not based on the correctness of the decisions, but on the process of reality testing and probability estimating by which the decisions are made. Colloquially, "This is your Adult" means: You have just made an autonomous, objective appraisal of the situation and are stating these thought-processes, or the problems you perceive or the conclusions you have come to, in a non-prejudicial manner.[13]

In this area there exists a conflict within the behavioral sciences on the nature of consciousness. Many are learning that even though what is meant by consciousness is very difficult to define, nevertheless, it is essential to the study of human beings to suppose that it exists. For this reason *reductionism* is rejected on purely *prima facie* evidence. Wilkerson developed an elaborate discussion of this and states:

> The general reflection underlying the variations on this Cartesian theme is that human relationships, the way people think, feel, act, towards others, is of greater importance than their bodily characteristics. The distinguishing feature of human beings in general is their *consciousness*, and the distinguishing feature of each individual

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[12] *Ibid.*, pp. 101,102.

[13] *Ibid.*, p. 225.

human being is his individual consciousness (his particular series of states of consciousness).[14]

Since theology is very sensitive to the nature of man in what its *kerygma* (preaching) contains, no less the teacher must be sensitive to the nature of the child to whom a set of values is presented. Certainly it can be apparent that these are not taught directly. They become, on the other hand, a part of a conceptual world that is seen through the actions of others and relationships to others.

The child's *salvation* (through adjustment) from *sin* (disorganization and disintegration) will depend upon *grace* (loving and redeeming aspects of his world) which he integrates (in *faith*) into a life style which we have named *spiritual*.

Overview

For a full appreciation of the complex aspects of this study it is necessary to see the problems as consisting of not one but a series of complex matrices that envision society, the individual, and the universe as relating in a system that is beyond simple Cartesian demonstration.

In the teaching of spiritual values one deals with a curriculum which can neither be taught or evaluated directly. On the other hand, the necessity for its teaching has been documented by a sufficient number of academic interests to show that there is wide agreement as to its relevance to a changing world.

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[14]Wilkerson, *Minds, Brains and People*, p. 24.

CHAPTER XII

EVALUATION

One-to-One Relationships

As one looks within the complex matrices presented in the Summary, one should try to imagine a series of lines that connect the different parts. In some cases, these would mark the simple one-to-one relationships. For this it has been necessary sometimes to deal with the general, and sometimes with the particular. Here are some important one-to-one relationships that have been considered within the study:

1. Is the curriculum related to the ability level of the student?
2. Do the resources reflect the concepts desired?
3. Is the teacher trained to use the materials and ideas?
4. Are the goals related to the needs of the child?

The classroom is seen as a laboratory in which work is completed to demonstrate a community-life-style orientation.

The one-to-one orientation is always the place to begin an evaluation, but it does not end there. The evaluator begins to see that many lines converge on one point and that from one point many lines radiate to other points. This develops higher order relationships. Such relationships are, of course, spacial rather than linear.

One-to-Many Relationships

An example is the need to make spiritual values relevant to the other 'R's of reading, writing and arithmetic (also science and social science). If one widens the field, one finds industrial arts, physical

education, and the fine arts also can reflect spiritual values. Education has traditionally consisted of a "core" of studies and disciplines. This can become complex. In observing these complex relationships, the thoughtful observer could begin to ask the following questions:

1. Are the relationships real or are they artificial?
2. Does the curriculum serve to integrate or to diffuse the issues involved?
3. How close to the center are the values discussed? That is, are the issues central or are they peripheral?
4. Does the experience continue growth in this area, or does the material simply serve as a change-of-pace activity?

One relevant question would be to ask whether this relates to all socio-economic categories? The goals should be community life centered, and not merely centered in a single class concept.

Many-to-One Relationships

What one calls life is a "many" or manifold set of complex factors that mold each of us into our life-style. Objectives need to be determined by a multitude of demands made upon us by a pluralistic society. One cannot isolate religion from life. The recent development of the behavioral and social sciences have illustrated the definition of religious experiences as subject to sociology, psychology and anthropology as disciplines. Each was seen to define religion from a different set of standards.

In an examination of the many-to-one relationships, there emerge certain important questions:

1. Do the spiritual values represent most of the major faiths or even atheism?
2. Do the objectives conform to the many objectives of education?
3. Can it be applied to many vocational pursuits, rural or urban situations, family and neighborhood, or even the politics of today's life?
4. Do the implications (inner-meanings) relate to the problems found

within society such as war, pollution, energy resources, and technology?

The demands upon this study reflect the questions and the complex relationships just described.

Synthesis

It was necessary to pull together this series of linear and spacial factors to realize that the question of spiritual values is so complex that it is not at all surprising that the development of such a curriculum has been slow to emerge. It is in the process of development. There are some universities and some agencies that are concerned.[1] Some state departments have also become involved. Whenever there is a growing development of a curriculum, there also follows a growing opposition for a number of reasons. The often stated law that for "every action there is an equal and opposite reaction," may be difficult to show in some situations, but in this one, the existence of opposition is well known.

Religion lies at the heart of a paradox. It is a paradox that only man, as a living creature on this planet, can appreciate. There are those who would like to remove the paradox by ignoring its existence, but in the final analysis it is always there.

Every man must eventually decide whether he wishes to confront the paradox or ignore it. The teacher does not either explain it away, nor impose "pat" answers. Instead, the teacher provides the student with the ideas and facts that will assist the student in making, what will be to him, a relevant decision.

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[1]PERSC (Public Education Religion Studies Center) Wright State University, Dayton, Ohio; and Religious Heritage of America, Inc., Washington, D.C.

CHAPTER XIII

CONCLUSIONS AND RECOMMENDATIONS

Since religion contains a paradox (the hidden God), it is not surprising that ambiguities develop. This was seen in many of the responses of teachers to the questionnaire. The history of the past three centuries which began with the Enlightenment witnessed the development of modern science which matured into a technological industrial system. Modern man finds himself alienated while living in affluence and under bombardment by many forms of electronic stimuli. This sensate culture has benefits that are both remarkable and dangerous. Through technology have come new forms of power and power structures some of which appear to be out of control.

In their mutual relations, the humanism which is currently popular and the natural secularism of city life lead to an ambiguity that threatens individuality.

The crisis brought about by this loss of individuality is seen in a struggle between the individual and the society which seeks to control him. Religion functions to remove this ambiguity (by providing man a place within his universe), but ambiguity has its own disciples. Whether they are called the prophets of secularism, the advocates of moral freedom, or the engineers of a corporate tyranny is not important. Sin exists in abundance with man as it has in past ages.

The integration and transcending functions of spirituality seek

to aid man in this situation. They do this by providing man with an identity. On the other hand, the culture tends to either homogenize the individual or pigeon-hole him. Either of these destroys individuality.

This is the background against which this study asked the question as to whether the public school could direct more attention to the needs of a child growing up in a culture that was becoming increasingly complex. The study directed itself to a multi-disciplined problem and points out that there are no single once-and-for-all answers.

If it could achieve nothing else, the study sought to make clear that by integration and transcending functions, man's spirituality is a focal issue. To teach without a focus is to give the child knowledge without its essential meaning.

There is an existential situation as well. The Alpha (source of all being) and Omega (purpose for which being exists) serve as guide-posts to orient the individual (who not only is consumer and producer, but also creator and lover) with that which he feels is his source of being. All of this is veiled in a *mystery* which is known only to the *creator* (who must be assumed). It is a reasonable assumption. It is based upon the idea of love (between the creator, the universe, and man). It is an existential assumption. It is worth passing on!

Secondary Conclusions

It is not easy to distinguish what can be done from that which either the courts or society will deny in a public school. It was pointed out several times in the study that what cannot be done may not even need to be done, and that what has been neglected is what can be done. Also what can be done is beneficial to the growth and development of the student.

The courts have been described as being internally consistent (one decision with the next). In this study, it was pointed out that these decisions had an external consistency which was much more relevant than the supposed internal consistency (that is, they were in agreement with the moods of a pluralistic society). There are still frequent discussions of the legal aspects. It was the conclusion of this study that by avoiding theological definitions and the other matters such as prayer and Bible reading (as a spiritual exercise) the requirements of the courts would be met.

Another important conclusion relates to the term "pluralism." It was pointed out that most of the social and behavioral sciences are pluralistic, and in some instances the physical sciences are also. The argument that religion is pluralistic is not valid in itself. This will always be the case in an open society. The issue is whether religion is relevant. In some three chapters, it was shown that authorities of a wide variety of disciplines seemed to believe that it was.

It could be pointed out that these secondary conclusions are primarily existential in nature. The public school has to live with the community and with its politics and social and economic structure. The issue of developing spiritual values within the curriculum concerns the community and it should be pointed out that these values serve the community.

Primary Conclusions

The primary conclusions concern the essential nature of spiritual values. The integrative and transcendential nature of these values has already been mentioned in this chapter. In addition, the idea that man

finds meaning for himself, his vocation, and his world through these values has also been touched upon.

From this, the next step was to demonstrate that the development of these values was consistent with what is known about the development of the child, his needs, and his capabilities. For this, reference was made to many studies such as those by Piaget, and the more modern studies of transactional analysis, as well as a study of moral education itself. It was definitely concluded that these studies supported the hypotheses.

Beyond this was a study of teachers both as to their preparation and training and as to their opinions. The conclusion of this study also indicated that it was possible to teach spiritual values in the public school.

To demonstrate the practical aspect of this study, a small unit was presented for the fifth or sixth grade. In this unit, it was shown that spiritual values could be developed without touching directly on questions of theology (as they might be narrowly defined).

In the last chapter of the development of the study, the issue of morality as a philosophical question was discussed. It was found that there is considerable interest in this at the present time with not only value analysis, but in the direct, practical application of ethics to the life situation.

It can be concluded, then, that both the existential as well as the essential aspects of spiritual values were found to be feasible in a public school curriculum.

Negative Aspects

There must be opposition, or there would be no reason for this

study. O'Hair is an example of this.[1] While much of the opposition has been the activity of individuals rather than groups, yet there are groups who either openly or covertly oppose any teaching of religious concepts by the public schools.

The motives for this can be personal or impersonal. In some instances, the opposition has been by those who profess a strong religious interest. Among the latter, the following reasons are often given:

1. Watered-down religion is worse than no religion at all.
2. Objectivity is impossible.
3. The church is the sole agent of God.
4. The doctrine of equality of opportunity must be satisfied.

Certainly point one above is valid. To teach spiritual values as a token to some religious obligation would not be worthy of consideration. The issue of objectivity is misleading. Spiritual values are personal. The idea that one should be objective is a bit offensive. On the other hand, it is also valid in a particular sense. This is where the training of teachers is important.

The idea of the church as the sole agent of God is a presumptuous statement. It should serve God, not usurp God's authority. On the other hand, the school should not try to be a church. In fact, the whole idea of this study is that schools would help serve man's spiritual needs, and in this way it would aid the church in this goal.

The doctrine of "equality" should be an ideal and not a club. Those who insist that if things aren't done their way that they won't cooperate have a limited social vision. The school is a place of learning

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[1]Madalyn Murray O'Hair, *What in the World Is an Atheist?* (Austin, Texas: American Atheist Press, 1969).

and of knowledge. It cannot be expected to serve ignorance. Society must give individuals some freedom of choice and action, but it cannot allow its institutional processes to become enslaved in the process.

The concept is that in an open society, spiritual values should be studied in ways appropriate to their nature and meaning.

If objectivity is a goal, it should be pursued in a complete and not in a limited sense.

Hypotheses

In the introduction, the following hypotheses were presented:

1. Alternative systems can be developed in planning the cultural and spiritual education of American youth within the framework of public education and public law.
2. There is a need for such a curriculum in terms of what has been called a cultural revolution.
3. The preparation of the curriculum should make an analysis of the goals and objectives of religious institutions essential, but would not incorporate their theological or doctrinal positions.

By removing the legal issue from the center, and placing the needs of the child as central to the issues involved, it was clearly possible to show that there is much that can be done without resorting to either Bible reading or prayers. This does not mean that the latter are not relevant. It means, instead, that until public peace can be maintained in connection with the latter, the former is an attractive alternative.

It was also shown that there were changes within the church as a social institution, and within the university curriculums and in the opinions of persons in the behavioral sciences in regards to the importance of all of this. This has been called a revolution, but the term should not imply a political revolution per se. The weight of opinion

in this regard was strong.

The chapter on the church attempted to demonstrate that by a modified interpretation of what is called the "Christian Ethic" there were ample grounds to see a basis for instruction that would not be offensive to the major religious groups. In the development of the spiritual objectives to the "unit" in Chapter VIII, the objectives defined were developed with this broad spectrum approach to the major religious faiths. At the university level there is considerable sensitivity to this need.

The many constraints which were outlined were certainly a large barrier to cross. While the study did not go into each area in detail, it did try to show that these constraints were well within the basic hypothesis and did not prevent it.

In the chapter called "Evaluation," (Chapter XII), it was shown that the study envisioned, at the outset, a set of complex relationships from one-to-one, to one-to-many, and many-to-one. It was necessary to keep all of these in mind, and yet, move to a direct conclusion.

The situation is a fluid one. Ten years from now it should be possible to do some things that are not possible at the present. At the same time, there may also develop many new possibilities.

There is little doubt that the courts will alter some of their decisions. This is not essential as far as this study went in what it proposed to do. It could very well alter what might be done in the future. It would appear that the need to inform teachers better as to what they can and cannot do is one of the key problems which prevents this program at both the state and local level.

In particular, the administrator needs to know what he is expected to do and what he can expect his teachers will do. At the local level,

there will need to be much in the way of preparation. The task appears to be a large one.

It is a final conclusion, then, that it is feasible to transmit spiritual values in a public school setting. This does not mean that this is an easy task, or one that, in some areas, will not create controversy. It does mean that they serve a useful and necessary function which should be implemented with professional ability and integrity.

Recommendations

In Chapter Seven, there were suggested some administrative concerns. It should not be necessary to repeat these, but it might be useful to point out that there is a need for training as many teachers as possible and as soon as possible. For this reason, the four courses suggested in the survey of teacher training would be an excellent set of minimum standards. Once this becomes a more general part of the curriculum, the need to have specialists will emerge. With this need will be a supply of those who will major in this area, or take graduate work in it. For this, the many seminaries might be of assistance.

There will be a need to have community information programs and involve parents in discussions of what is being taught and why it is being taught.

Until better texts are devised, the use of short units which can be developed by teacher teams seems advisable.

A recommendation is that metaphysical speculation should be kept within the bounds of reasonable conjectures. There is always an unreasonableness to religious experience that even the Apostle Paul noted.[2] Together

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[2]I Corinthians 4:10a.

with this, there is a need to watch assumptions and keep them within general categories that are well known to the sciences concerned.

A final recommendation is that the nature and the needs of the student must be kept at the forefront of the curriculum planning. If this is observed by parents as well as teachers, the curriculum should be well received by the student.

APPENDIX

A.

COLLEGES AND UNIVERSITIES

The following colleges and universities were studied in order to compare teacher training programs in the area of this study:

Brigham Young University Provo, Utah	Requires two courses in religion.
Brown University Providence, Rhode Island	
College of William and Mary Williamsburg, Virginia	
George Washington University Washington, D.C.	
Holy Names College Oakland, California	Requires at least one course in philosophy or religious studies.
Lamar University Beaumont, Texas	
La Verne College La Verne, California	
Marquette University Milwaukee, Wisconsin	
Michigan State University Lansing, Michigan	Offers an elective course of 12 units in either Western or Eastern religions.
Oberlin College Oberlin, Ohio	Requires courses in basic fields of knowledge.
Rutgers College New Brunswick, New Jersey	
San Francisco State University San Francisco, California	

Sangamon State University Springfield, Illinois	
Simmons College Boston, Massachusetts	
St. Edwards University Austin, Texas	
St. John's University New York, New York	Requires courses in: Introduction to Philosophy, Philosophy of the Human Person, Moral Philosophy, Introduction to the Old Testament, Introduction to the New Testament, a course on the Church.
Stanford University Palo Alto, California	Have an area called socio-humanistic studies (optional).
Syracuse University Syracuse, New York	
Texas Lutheran College Seguin, Texas	
Texas Wesleyan College Fort Worth, Texas	Requires 6 semester hours in the Bible.
Trinity University San Antonio, Texas	
Tuskegee Institute Alabama	
U. S. International University San Diego, California	
University of Akron Akron, Ohio	
University of Arizona Tucson, Arizona	
University of California at Los Angeles Los Angeles, California	
University of Colorado Boulder, Colorado	
University of Oregon Eugene, Oregon	Recommends courses in anthropology, psychology, and sociology.

University of Tampa Tampa, Florida	
William Marsh Rice University Houston, Texas	Requires: American Thought and Society.
Wright State University Dayton, Ohio	Offers an education course called: Teaching About Religion in the Public Schools. PERSC has its offices at this university.

The above list of colleges was selected from catalogues which were available at two separate sources. One was a university library in Texas. The other was a large county library in California. They were selected according to their distribution throughout the United States and an attempt was made to see that public, private and religious institutions were well represented.

STATE DEPARTMENTS OF EDUCATION

STATE	LETTER	OTHER MATERIAL
Alabama	letter	*Guide for Teaching Moral Values*
Alaska	no reply	
Arizona	no reply	
Arkansas	letter	
California	letter	statement that material was out-of-print
Colorado	no reply	*Social Concepts and Generalizations*
Connecticut	no reply	
Delaware	inquiry returned with note	
Florida	letter	Administrative statement
Georgia	letter	
Hawaii	letter	*Values Education in the Public Schools of Hawaii*, Hawaii Statutes State Board Policies
Idaho	note	
Illinois	letter	
Indiana	letter	
Iowa	letter	Iowa Statutes, *The Important Role of the Teacher*
Kansas	letter	
Kentucky	no reply	
Louisiana	letter	
Maine	letter	State Statutes
Maryland	letter	
Massachusetts	letter	Guidelines on Religious Holidays
Michigan		*The Common Goals of Michigan Education*
Minnesota	no reply	
Mississippi	letter	
Missouri	letter	
Montana	letter	
Nebraska	letter	Workshop materials for values education
Nevada	letter	
New Hampshire	letter	Statutes
New Jersey	letter	
New Mexico	letter	
New York	no reply	
North Carolina	no letter	"Report on Teaching of Religion in Public Schools of North Carolina," by Gary Martin. *Building Self Concept through Self Enhancing Education*

STATE	LETTER	OTHER MATERIAL
North Dakota	letter	
Ohio	letter	
Oklahoma	letter	
Oregon	note	Statutes pertaining to Religious Instruction, *Student Conduct and Discipline*
Pennsylvania	letter	Information on book, *Religious Literature of the West*, letter explained use of the text
Rhode Island	inquiry returned with note	
South Carolina	letter	
South Dakota	letter	
Tennessee	letter	
Texas	letter	
Utah	letter	*Goals and General Objectives of Education in Utah*
Vermont	letter	
Virginia	letter	
Washington	letter	*What Are Schools For?*
West Virginia	letter	Directory of County Superintendents
Wisconsin	letter	*Journal of Public Instruction, Knowledge, Processes, and Values in the New Social Studies*
Wyoming	letter	*Inside Out*

C.

THE TEACHER SURVEY

Both Ventura County, California, and Corpus Christi, Texas were compared. In addition to these, Rio Hondo, Texas, and Minneapolis, Minnesota can be seen as verifiers of statistical relevance. Rio Hondo is some 125 miles south of Corpus Christi in an area that has over one hundred twenty-five thousand persons in a twenty-five mile radius. Rio Hondo, itself, has a population of less than two thousand. It does not appear to have as many Mexican-American teachers as Corpus Christi.

Minneapolis is, on the other hand, a very contrasting area of survey. The entire metropolitan area has close to two million persons. Nearly one-fourth of these are in Minneapolis itself. There is a strong Lutheran and Catholic community.

Rio Hondo closely followed Corpus Christi in all but the second group which was negative. In this case, we can say that they expressed the opinion that it was not legally possible to teach religion. The questionnaire used was slightly different than the others, but this did not affect the statistics as the questions involved were not chosen by the Rio Hondo teachers. Some items were condensed and one was expanded into two questions, later.

The average teaching experience of Minneapolis teachers was higher, but this also reflects the growth rate of the city which is not like that of either Corpus Christi or Ventura County. In general, the teachers seemed to express opinions that were between those of Ventura County and Corpus Christi. This was found in the D, H, N, R, and 2 choices. For Y, Minneapolis made fewer choices.

A survey was made in Hennepin County of administrators and ministers. Part of this concerned prayer and Bible reading. Some of it concerned school celebrations and released time teaching. Perhaps the only corresponding aspects were those on moral education. The response here was close to 75 percent. This is not as high as the response given to the questionnaire.

It might be said that the contrasting areas covered were in very close agreement. The only divergence was in Rio Hondo on the legal issue. It is quite possible that similar reactions could be found in various communities throughout the United States. In presenting a questionnaire of this type, it is important that the teacher receive it without any foreknowledge or indoctrination. This element was not possible in Rio Hondo.

The choice of teachers, rather than administrators or ministers was an important factor. This was done after much consideration of the value of more extensive questioning. It was felt that the teacher was the person most affected.

LETTER TO TEACHERS

Noel W. Dudley
3700 Olds Road #39
Oxnard, California
93030

Dear Fellow-Educator,

It is time to change a few things. There are many changes in the wind today. Even religious values are now being talked about! It is an issue that is long overdue.

It is also one that has not been spoken about lately among our staff members in the teacher's room or at regular meetings. In part, this is the result of some court decisions. More particularly, it has been the result of concern for the basic subjects of reading, and arithmetic.

There is no point in blaming anyone or any organization. What is needed is the faith and concern to do something about it.

All of us need to learn a little more about teaching religion without teaching a particular brand of religion. This I would like to call the teaching of spiritual values. It is not the property of the social studies department or even of courses in literature. It can be brought into science with the consciousness of a universe that is regulated by laws and invisible forces. I am currently teaching values in a sixth grade mathematics class. There has been some development of high school texts. We need material starting at the kindergarten level.

Before a program of this nature can be called *ready* for general distribution, there will have to be some soul-searching. A program that would be too ambitious would defeat the objectives. It should not be thought of as a separate subject matter, but an *integrated* set of concepts that help the student with his self-concept and world-community concept.

There is the need for literature, teacher training and student materials. This will be a national effort that will also need the cooperation of schools of education and district committees.

Please study the enclosed "questionnaire" and put your answers on the self-addressed card and mail it to me. The function of this set of questions is to study teacher's feelings on the issues involved.

Thank you.

Sincerely yours,

QUESTIONNAIRE

Project Still Waters: QUESTIONNAIRE FOR PROFESSIONAL EDUCATORS

In each of the following groups of statements, select one and only one answer which you feel reflects your opinion. Please select at least one.

Group I WHY TEACH SPIRITUAL VALUES?

A. They develop a mature understanding of the world and integrate experience with a life style.
B. They relate the individual to life by giving purpose to decisions that reflect God's will.
C. Both of the above are appropriate.
D. My opinion is not reflected by any of the above.

Group II YOU CAN'T TEACH SPIRITUAL VALUES!

E. Because the law will not allow it and the churches can't agree.
F. Because it is too controversial and some students will become offended.
G. Both of the above are true.
H. There are other reasons why I feel that spiritual values should not be taught.
I. I feel that spiritual values *should* be taught.

Group III MORAL EDUCATION

J. Moral education seeks to relate the acts of the individual with others and his world.
K. Moral education seeks to bring justice into human situations.
L. Moral education gives the individual the values necessary to make proper choices.
M. All of the above are acceptable definitions.
N. I cannot accept any of the above.

Group IV EDUCATIONAL FUTURES

O. The school of the future should include the spiritual values found within the community.
P. The school of the future will be oriented toward life-styles as developed through community living.
Q. The school of the future will provide for more individualized instruction.
R. None of the above is an adequate statement about the school of the future.

Group V THE SOLUTION OF THE ISSUE

S. The best solution of the issue of spiritual values lies in the direction of more parochial schools.
T. The best solution of the issue of spiritual values is to forget it.
U. The solution to the problem lies in the selection and development of more adequate curriculum materials and in the training of teachers.
W. The best solution is to simply help the student develop a more wholesome personality and life-style.
X. The best solution is for children to go to Sunday School and Church (Sabbath School, etc.).
Y. None of the above will solve the problem.

Group VI SURVEY ISSUES (OPTIONAL)

1. After answering this questionnaire, I feel more *at ease* with the question.
2. I did not feel uneasy about the question.
3. I still feel *uneasy* about the whole situation.

In the oval space on the card, please put the number of years you have taught. Also, on the line provided, please make an "X" nearest the size of the community in which you received your elementary education. Average it if necessary.

Survey Issues

In order to show the broader aspects of what the survey was able to measure, a number of results are now included as a part of the Appendix.

TABLE 2

POSITIVE RESPONSES

Group	Items	Percent
I	A, B, and C	81.4
II	I	59.6
III	J, K, L, and M	94.7
IV	O and P	35.8
V	S, U, W, and X	81.3

TABLE 3

EXPRESSED FEELINGS

	Minneapolis	Ventura County	Corpus Cristi	Total	Percent
1. After answering this questionnaire, I feel more *at ease* with the question.	3	0	4	7	6.0
2. I did not feel uneasy about the question.	32	38	17	87	74.4
3. I still feel uneasy about the whole question.	6	12	5	23	19.6

It can be seen that about 25 percent felt uneasy about the issues.

A table of the responses on community size during the elementary years of the teachers themselves is now also given. This was studied and appeared to yield some interesting but not too significant data. It is an area in which there will continue to be movement due to the general population changes that have been in progress in the United States. One feature was that those who came from towns near the population of 25,000 were more

apt to be against rather than for, the teaching of spiritual values. This is not what would generally be expected. Hence those from the country or the large cities were more apt to be for such teaching.

TABLE 4

COMMUNITY SIZE ELEMENTARY YEARS

Size	Minneapolis	Ventura County	Corpus Cristi	Rio Hondo	Totals
1 Million	2	3	0	0	5
500,000	13	2	0	1	16
250,000	1	2	9	0	12
100,000	2	3	4	2	11
50,000	3	11	3	2	19
25,000	5	16	2	2	25
5,000	7	11	6	8	32
1,000	8	4	5	8	25

It can be seen that while cities of populations of from twenty-five to fifty thousand were generally the median of the group, the recent trends in population would make any conclusions meaningless.

The next item to consider could be the number of years which the teachers have taught who answered the questionnaire. The middle fifty percent were from 5.26 to 15.75 years. The middle number was 10.32. This would certainly reflect an experience that could be considered sufficient for sound teaching judgment. The results are to be found on Table 5.

General Statistics

In consulting a set of statistical tables,[1] it was found that with the given number of teachers involved, the samples used had a confidence interval of 95 percent, and the sample size had a reliability of ±10 percent. If the issues raised by the statistics were central

[1]Herbert Arkin, *Tables for Statisticians* (New York: Barnes and Noble, Inc., 1962), p. 136.

to the study, this would not be adequate. Since they are demonstrative, they should be adequate.

TABLE 5

YEARS OF TEACHING

Years		Frequency								
Mid points	Range	Minneapolis	Ventura County	Corpus Christi	Rio Hondo	Totals	More than years	Relative frequency	Cumulative frequency	Cumulative relative frequency
34	33-35	0	0	0	1	1	32	.007	148	1.000
31	30-32	0	1	2	0	3	29	.020	147	0.993
28	27-29	0	0	0	0	0	26	.000	144	0.973
25	24-26	5	1	1	2	9	23	.061	144	0.973
22	21-23	3	1	0	0	4	20	.027	135	0.912
19	18-20	8	6	1	1	16	17	.108	131	0.885
16	15-17	5	7	2	3	17	14	.115	115	0.777
13	12-14	7	7	5	3	22	11	.149	98	0.662
10	9-11	2	11	3	3	19	8	.128	76	0.514
7	6-8	6	9	5	2	22	5	.149	57	0.385
4	3-5	6	9	4	5	24	2	.162	35	0.236
1	0-2	0	1	7	3	11	0	.074	11	0.074
Totals		42	53	30	23	148				
Averages		14.1	11.5	9.6	10.8	11.8	years			
Quartiles		q = 5.26		M = 10.32		Q = 15.75	years			

There was about a 20 percent response from all of the areas sampled. The general distribution of responses, when compared with other surveys, is fairly indicative of the interest in religious issues.

For Corpus Christi and Rio Hondo, a home address was used. For Ventura County and Minneapolis, a school address was used. For Rio Hondo, all teachers were sent a questionnaire. For Corpus Christi and Ventura County, a random sample was obtained. For Minneapolis, teachers of fifth grade were questioned when identifiable, otherwise, a random selection was made. Teacher's aids and para-professionals were not questioned.

Negative Responses

The five statements labeled D, H, N, R, and Y were "escape" choices for the five groups. To this could be added T as a strong negative choice. Eight persons checked at least three of these. Three others checked T with the following: (H,N), (D,H), and (G). This would be a total of 11 strong rejections of the survey or 7.4 percent. The following table will give a little more information on how these "escape" items were paired. H is not included as it was the escape item in group 2 which was a negative group. In most instances it was paired with N.

TABLE 6

DISTRIBUTION OF ESCAPE CHOICES

Distribution					Permutations	
Groups	N	D	R	Y	Sets	Frequency
N	3				(N)	3
N,D,R	2	2	2		(D)	11
N,D,Y	1	1		1	(R)	29
N,D,R,Y	1	1	1	1	(Y)	8
N,R,Y	1		1	1	(N,D)	4
D,R		6	6		(N,R)	4
D		11			(N,Y)	3
D,R,Y		3	3	3	(D,R)	12
D,Y		4		4	(D,Y)	9
R			29		(R,Y)	11
R,Y			7	7	(N,D,R)	3
Y					(N,D,Y)	2
					(N,R,Y)	2
Totals	8	28	49	25	(D,R,Y)	4
					(N,D,R,Y)	1

The response that had the four listed also had H. Sixty-eight of the one hundred fifty-one responses checked one of these negative items, or 45.0 percent. On the other hand, fifty-six responses had either A, B, or C with I and J, K, L, or M. The permutation (C,I,M,O,U) occurred 7 times. Altogether, the weight was strongly for the survey.

There were some completely inconsistent choices. This, also, is to be expected.

While the function of this survey was in no way to validate the function of the study, it does appear to have a general validity in terms of other similar studies and the general interest in spiritual values as an important part of the individual's life-style.

D.

A KINDERGARTEN UNIT

Objectives

I. To introduce the child to nature by giving things names. The child can learn the names of plants, of common domestic and wild animals, birds, etc.

II. To teach that all living things need air, water, sunshine and food (directly or indirectly).

III. To introduce the self-awareness concept or "I" level. The child should become aware that he needs what other living things need and that all life shares similar needs.

IV. To bring out of the above the spiritual concept of sharing. This includes the idea that there are negative systems. (For example, what happens when we don't share? Someone gets left out. We have quarrels. Things often get broken. The result is unhappiness.)

Discussion

Basically the whole universe has in it all that is necessary for life. Part of man's creative powers include those which aid him in the discovery of new ways to meet his needs. In nature we discover that all forms of life are mutually dependent even though they are not conscious of this. Man is a special creature. He can understand the meaning of both selfishness and sharing. Spirituality begins with selfishness and ends in sharing. This is one of the unique paradoxes of the human social conscience.

We should not teach a namby-pamby type of religious or spiritual consciousness. No individual can be effective unless he is both selfish and altruistic. We need each other, but also we need a whole and effective self to survive. Life is made up of both hard and soft components.

To illustrate this, here is a story which can be told to children. After the story there should be a follow-up discussion. Many issues here need clarification. You will note that the introduction of the "tooth fairy" simply uses the experience of the child. This accepts where the child is, and lets the child go on to discover the meaning of such concepts.

To make this a complete unit, a variety of art lessons, games, finger plays, and songs could be used with the story that follows.

MY TEETH ARE MINE!

Johnny went to school today. His teacher told him that he must share with the other children. Johnny always listens to his teacher. Johnny likes his teacher. But sometimes teachers say funny things.

On his way home he said to himself, "I bet I have something that I don't share with anyone--not even mommy and daddy!" He stopped to look at his reflection in a store window. "I wonder what it is."

He stuck out his tongue just so he could see what it looked like. "Don't do that!" his mother had scolded. "It looks awful!" Yes, it wasn't very pretty. He could see that. Then he saw his teeth.

"That's it!" he said. "My teeth are mine. I don't share them with anyone."

Johnny was full of joy. He waved his arms in the air while he walked on the lines of the sidewalk as if they were a rope suspended in space.

He went by an old orchard and looked for his friend the owl, who sometimes sat on the limb of a tree. "Hello, Mr. Owl," he called.

The owl opened one eye and shook himself sleepily.

Johnny bared his teeth for the owl to see, and called out, "My teeth are mine. I don't share them with anybody."

"Whooo?" inquired the owl as if in disbelief.

"I'll prove it. You wait and see!" Johnny walked on past the orchard to where the old farm house still stood. It had a fence that needed constant repair. Outside of the fence Bertha, the horse, was cropping away at the grass as if someone would soon come and stop her. Johnny stood and stared at her as she munched away.

"Bertha's teeth are hers and she doesn't share them with anyone either," he said. He crossed the street. Just then Jowls, an old hunting dog, and Mrs. Miller's cat went racing past. Jowls let out a moan that was supposed to be a bark. The cat scurried through the old fence.

Jowls stood by the fence and bared his teeth. Mrs. Miller's cat leisurely walked across the lawn and looked back as if to say, "You can't catch me now!"

"Hey, ol' Jowls. Do you want to get your teeth into that cat?" Johnny asked the old dog, who just moaned again. Johnny began to chant as he walked on down the street, "Teeth in a cat. Teeth in a rat. Teeth in the cheese." He remembered a nursery rhyme his mother had read to him.

As he stepped into the walk that led to the front porch, the door opened, and his mother called out, "Did you forget to come right home like I told you?"

"What for?" he asked.

"The dentist. That's what for. You have to get your teeth checked."

"My teeth are mine. I don't share them with anybody." He walked past his mother into the living room. "My teeth are mine. I do not intend to let any dentist fool with them."

"I'll remember that the next time you try to trade one with the *tooth fairy*." His mother picked up her purse. "Come on, let's get in the car. We have to hurry."

Johnny thought about the *tooth fairy* as he got into the seat by his mother. It was fun to put a tooth under the pillow and find a shiny silver coin there in the morning. It was a game, but fun to play!

When he was seated in the dentist's chair, a pretty young woman fastened a bib about his neck. Finally the doctor came in and pushed a button on the floor that made the chair slowly rise. Johnny enjoyed this. This was the fun part. Finally he leaned back and said, "I don't need to have my teeth looked at. They're mine, anyway."

The dentist answered. "Yes, you have them now. It's when we lose our teeth that we wish we had taken better care of them."

"Didn't my grandfather take care of his teeth?" Johnny asked. "He doesn't have real teeth any more."

"Perhaps he didn't get them checked often enough." The dentist put a finger in Johnny's mouth. "Open wide there so I can see." He began to poke around. "A stitch in time saves nine," he said. He kept talking, and Johnny couldn't talk back because he had to keep his mouth open. Still the dentist kept talking on and on. Finally it was all over. The pretty young woman wiped his mouth and gave him water to wash it out. Johnny slipped down and went to where his mother was talking to a woman.

"Anything for the *tooth fairy*?" she asked as they walked to the parking lot.

"No," Johnny answered. "He drilled and poked but I still have all my teeth."

"That's nice," said his mother, but she really wasn't thinking about teeth--she was watching the stream of cars coming and going. They drove out into the traffic and soon were home.

Johnny jumped out of the car and ran out by the street in front of his house. Dolly, the girl who lived across the street, had a big stick of candy.

"Want some?" she asked.

"Sure," Johnny said.

"Here, bite off a piece." She held it out. Johnny stopped to think--should I or should I not?--then eagerly bit off a piece and began to chew. Together they walked toward the old farm house where Johnny had been before earlier in the day. Mr. Miller was out in front.

"About an hour ago Bertha was eating the grass," Johnny told him.

"I like Bertha to do that," replied Mr. Miller. "I call her my lawn mower. The grass outside the fence is hers whenever she wants to cut it for me."

"Her teeth are your lawn mower?" asked Johnny.

"That's right, son." He grinned at Johnny and Dolly. "Don't think mine would do the job nearly as well!"

Johnny laughed. Then he said to Dolly, "Come on. I have to tell the owl something."

Johnny started to race to the old dead tree, and Dolly ran to keep up with him. The owl was still there. Johnny leaned against the fence. Then he began to talk to the owl.

"Mr. Owl, you were right. My teeth aren't all mine. Sometimes the *tooth fairy* gets one. And the dentist likes to poke at them, and I can use them to share a candy bar with Dolly here." He stopped and waited for the owl's answer.

The bird half opened one eye. It quivered a bit as a soft "whooo . . ." floated from the tree to where Johnny stood. He waited and thought about it. It sounded like a nice "Whooo."

He called, "Dolly, I'll beat you home!" He began to run again and Dolly followed close after him.

When he slowed down, she asked, "What was that all about?"

"That's man and owl talk."

"But what was all this about teeth and the *tooth fairy*?"

Johnny stopped and showed her his teeth. "Remember what the teacher said about sharing: how we should share everything?"

She nodded.

"Well, I thought I was sure that I did not need to share my teeth." He kicked a rock that was in the way. "Then I saw ol' Jowls trying to bite Mrs. Miller's cat and I thought how some sharing might hurt someone. Then the dentist fixed a few holes in my teeth . . . And there's the *tooth fairy*. Then you let me bite off some candy to share." He stopped to catch his breath. "You know--we even share our teeth, sometimes."

"I guess we share a lot of things we don't even think about," said Dolly.

"Yes, but some kinds of sharing are good: like the candy and Bertha mowing Mr. Miller's grass. But some kinds of sharing aren't good--like Jowls and the cat."

"I suppose you are right about that," said Dolly.

E.

DOCTRINE OF STRICT SEPARATION

The basic court issue concerns the concept of strict separation of church and state. There are two sides to the coin. So far, the decisions have concerned one side only--that no agency of the government may define religious norms. The school is, in this sense, an agency of the government. The norms cover both belief and practice.

There are cases in which the other side (the church) is restricted from complete freedom in religious matters. The matter of the practice of polygamy by the Mormons is an illustration. There are certain crimes which the church may not practice: ritual killing, theft, lewd and indecent behavior, and many extensions of these. On the other hand, some things that at times have been made illegal are sometimes allowed: fortune telling, astrology, some types of gambling, etc.

The area that has not been explored (because no cases have been brought before the courts as yet) concerns what the church or her representatives may do to control public discussions of religion. If the agencies of the government may not determine public policy in terms of doctrine and practice, it also stands to reason that no single church or its representatives or, for that matter, anti-religious movements, may inhibit the public discussion of religious concerns.

For this reason, the public school should be allowed to be free to discuss openly religious ideas and concerns. This is the reasonable expectation of an "open society." As long as the function is neither to indoctrinate nor to practice religious rites, the free discussion of religious ideas should remain.

In the curriculum of the high school and especially the colleges, this is becoming a reality. The problem at the level K - 8 is the extent to which the child can assimilate any value from such objective goals. It is for this reason that the thesis carried the "alternatives *to* religious instruction" rather than "alternatives *in* religious instruction." At the present time it is better to develop spiritual values without developing doctrinal concepts.

The conclusion is, that at the elementary level, the emphasis should be on meaning and values for the purpose of development rather than indoctrination.

It can be seen that clarification by the courts and by educational systems will need to continue the direction of this study. It is not sufficient to say that something can or should be done. There is the necessity for courage and the will to see that children receive what they need in order to survive in our society.

From the point of view of the church, the doctrine has two issues that need clarification:

1. The church receives her orders from God and not the state.
2. The ethical concept of brotherly concern demands that the church be an effective agent in society.

It can be seen that there need be no conflict between church and state as long as these two requirements are met. The church and state should complement each other.

On the other hand, it also becomes apparent that both need each other. Neither would long survive without the other. The current literature discusses this at some length. Both, in terms of jurisdiction, need to be aware of their own domains and of the domain of the other.

It is when either fails to maintain its own boundaries that the process of corruption begins. That which is called secular is important for one aspect of social life. That which is called spiritual is important in other areas of life. They are essentially separate only in the sense of controls. They need to function together.

The doctrine of the separation of church and state had the above concepts of the nature of the church and its need to be a free agent in society. There was no intent to limit the function of the church. It is the church itself that must adhere to limitations. These are best realized by a careful self-appraisal as to role and function.

It can be seen that in the cases where the supreme court acted, it was when public schools (and their agents) attempted to legislate in the area of religion. School boards need to be sensitive to the role of "policy making" rather than the role of "legislation." Through *policy*, a school board may allow spiritual content to enter the curriculum. It cannot legislate what this curriculum may be.

On the other hand, as it was pointed out earlier, the board should not prevent a teacher from introducing spiritual values either in the interest of strict objectivity, or in fear that the teacher may hold religious beliefs different from those of the members of the board. This is as much an act of legislation as the formulation of a prayer.

F.

THE STRUCTURE OF

AN INTER-DISCIPLINARY STUDY

It has usually been a policy that dissertations should be limited to one field of study. Basically, this study is centered in that of education which, in itself, is a mixture of various sciences. To this field was added that of religion, and from this grew the concerns in sociology, psychology, anthropology and moral philosophy. As a final addition, there develops the study of constitutional law and the particular problem of the separation of church and state.

It can be seen that it became essential to demonstrate that all of these were given recognition, if not full treatment. It is easy to demonstrate that education needs to be conscious of sociological and psychological phenomena. Anthropology, while not usually discussed, has especially important demands in its consciousness of the child as an emergent tribal member.

When it is realized that the essential level of life and the existential level of life are both related, and yet separate, it can be seen that moral philosophy must needs tie these two together within the tribal symbols of group life.

The laws of man are also not separate from all of these disciplines. There developed, in this area, a conscious as well as an unconscious set of taboos concerning religion in the school. Central to this aspect of the study (the structural one), was the realization that the teacher could no longer function with a set of taboos that were not realistic to the needs of the child and of the society with which the child must live.

Any of the above would be enough for a study. It is unfortunate that the law was usually considered the paramount problem rather than one that is more a mirror to life than life itself. In the following sections, there will be developed a structural analysis of a treatment of an inter-disciplinary study.

Topology

It is customary to set out a study in the form of a list of specific objectives that can go from A to Z, and with sub-sections that can be listed from 1-10. Such an array has limits to the right and left and at the top and the bottom. The relation of the first and last items is the most distant. This is a flat and two dimensional world upon which ideas are supposed to show their relationship. It fails to connect the top with the bottom, or the left with the right. Such an arrangement would probably list sociology, psychology, and anthropology as items A, B, and C!

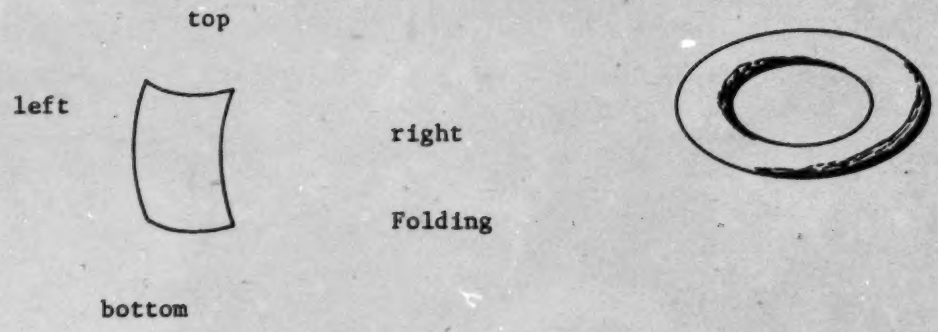

Fig. 5 Topology: The World of Ideas

In Figure 5 can be seen the mathematical concept that involves a space where ideas become free to connect top with bottom and left with right. Such a concept gives a basic, but not a final concept of the structure. The world of ideas does have separate domains. In the final analysis, a pretzel might better develop the relationships that are involved.

Felix Klein developed the concept of a jar in which the surface of the outside was continuous with the surface of the inside. Such a development eliminates the need for doors between surfaces. There is probably no better example of the use of such an idea than in the relation between the various social and behavioral sciences. An extension of the Torus to a pretzel with this Klein Jar effect would illustrate how one could be talking of sociological factors and then discover that it had turned to psychological ones.

In this way, the mathematics of topology is used to represent a field in which various disciplines are related within themselves and with other disciplines.

Fluidity

Since the topology of the space has been established, it next remains to point out that ideas are not standing still, but are in motion. This is why the above topology was necessary. The relation of top to bottom, and left to right develop from a concept of a culture that is in motion.

Plasticity

Once the space has been defined so that it has both continuity and connectedness, the concept of time demands both the concept of motion as well as the concept of relative importance. Ideas pulsate in the

sense that they become all embracing to diminutive. In this study, it could be seen that authorities were saying that ideas that are basic to man's spirituality are becoming increasingly important, but, at the same time, find less room for development.

It would appear that the Torus is subject to physical changes. It does not remain uniform. Certain areas appear to bulge and then disappear as different ideas become important or diminish in their importance.

Harmonics

The importance of harmonics in many physical situations is undisputed. What is meant by harmonics as it relates to the social and behavioral sciences? The book *Future Shock*, by Alvin Toffler might be useful as an illustration. He describes the "shock" from the personal and psychological point of view. In 1963, the author of this study developed a similar concept from the point of view of sociology. A study of Toffler's work will yield his point of view; the following paragraph will develop the author's concept.

The problem is that different cultures, within a culture, move at different speeds. Also, different cultures, in relation to each other, move at different speeds, or in slightly different directions. The whole concept was developed in relation to a discussion of the problem of the Negro in a white culture. In this regard, there were sociological studies in which "time tables" showed the rate of assimilation of various ethnic groups. For some reason, the Negro could not meet the demands of the usual time table. Why? The black faces the problem of a commuter who is trying to catch a train that does not stop. In order to catch the train, it is necessary to start the platform in motion so that the difference in speed and direction is compensated. This problem can be extended to the international scene.

It can be seen that Toffler and the author could easily develop a dialogue, as they are speaking of the same thing from different points of view. The sociologist, psychologist, anthropologist, moralist, legalist, and theologian must be talking about the same thing. This is what is meant by harmonics. To talk of different things puts the conversation "out of phase."

A further development of the idea of harmony is that by the use of this principle, an idea can be augmented or dampened. This is the principle of amplification or "wipe-out." It is through harmonics that plasticity becomes necessary.

Application

The ideas developed so far were the result of a study made by the author in 1973.[1] In Chapter 12 (Evaluation), it was shown that the

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[1]The topological structure was developed in connection with a

relation of one-to-one, one-to-many, and many-to-one made any analysis a very complex one. The model just developed shows that there is no single, once-and-for-all demonstration of the problem. It is one that is in motion in relation to time and place.

If a single topic, such as that of morality, is taken, it can be seen that it involves a very complex situation. In the questionnaire for teachers, morality was defined in terms of its function, its application, and in terms of an ideal (justice). The child must be studied in terms of his psychological needs, his social needs, and in terms of the cultural symbols to which values are attached. To this, both religion and the law have a voice (as well as philosophy).

The values of a culture change in space and time. The child must deal with realities in the form of what is both expected of him, what he can reasonably perform, and in what satisfactions all of this yields. The idea that a situation ethic is all that is needed is a very limited concept at best.

In the development of a unit in which values are an important part, it would be essential to consider that moral judgments would infer that values move from the child to the world about him and also in the opposite direction as well. A situation can amplify a moral value, or diminish it. It becomes a part of the conceptual world of the child and thus relates the child to reality.

Much of reality in any culture is synthetic. Television is an example of the saturation of the child with a synthetic environment. In spite of this aspect, the environment is still effectual.

The teacher needs a more comprehensive idea of the total environment in relation to any curriculum that is planned.

Perhaps the most important aspect of this topological environment that is also dynamic as well, is that child must not only develop a cooperative role in his world, but also an autonomous one as well.

Summary

It can be seen that the study dealt with both structure and also the dynamics of the situation. The interdisciplinary character of the study made this structure and dynamics necessary. In the sociology of Toffler's *Future Shock* it can be seen that the platform which was set into motion was that of the church. The object was to make it possible for the child to move about in his world with platforms that are adjusted in both speed and direction to the world of the child. For the church to

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study of religious problems. (Reference is made to Noel W. Dudley, "Game Theory: A Structural Approach to Religion." San Francisco: Annual Meeting of the Society for the Scientific Study of Religion, 1973.)

remain stationary in a dynamic world is unthinkable. Part of that motion must carry into the environment of the school, and the school, too, must adjust the motion and direction to the next steps taken by the child.

From the former concept of the "whole child" there has emerged a concept of a "complete world." It is complete in its inter-relatedness.

On the following page is a figure which illustrates the problems that develop when a two dimensional topology is used. A few lines are drawn to show possible connecting relationships of the one-to-one, one-to-many, and many-to-one. The need to show that the future repeats the environment illustrates the need to connect top with bottom.

The following analogy might be made. Integration affects the child's development in responsibility. Responsibility, in turn, augments this and changes its direction.

On the other hand, it is also possible that a factor could act as a filter and reduce an incoming force.

It is impossible to show all the possible relationships that could be developed in a full topological picture of the factors involved. The factors used were from various lists that partially summarized the discussion of a chapter, and partly augmented it for further development.

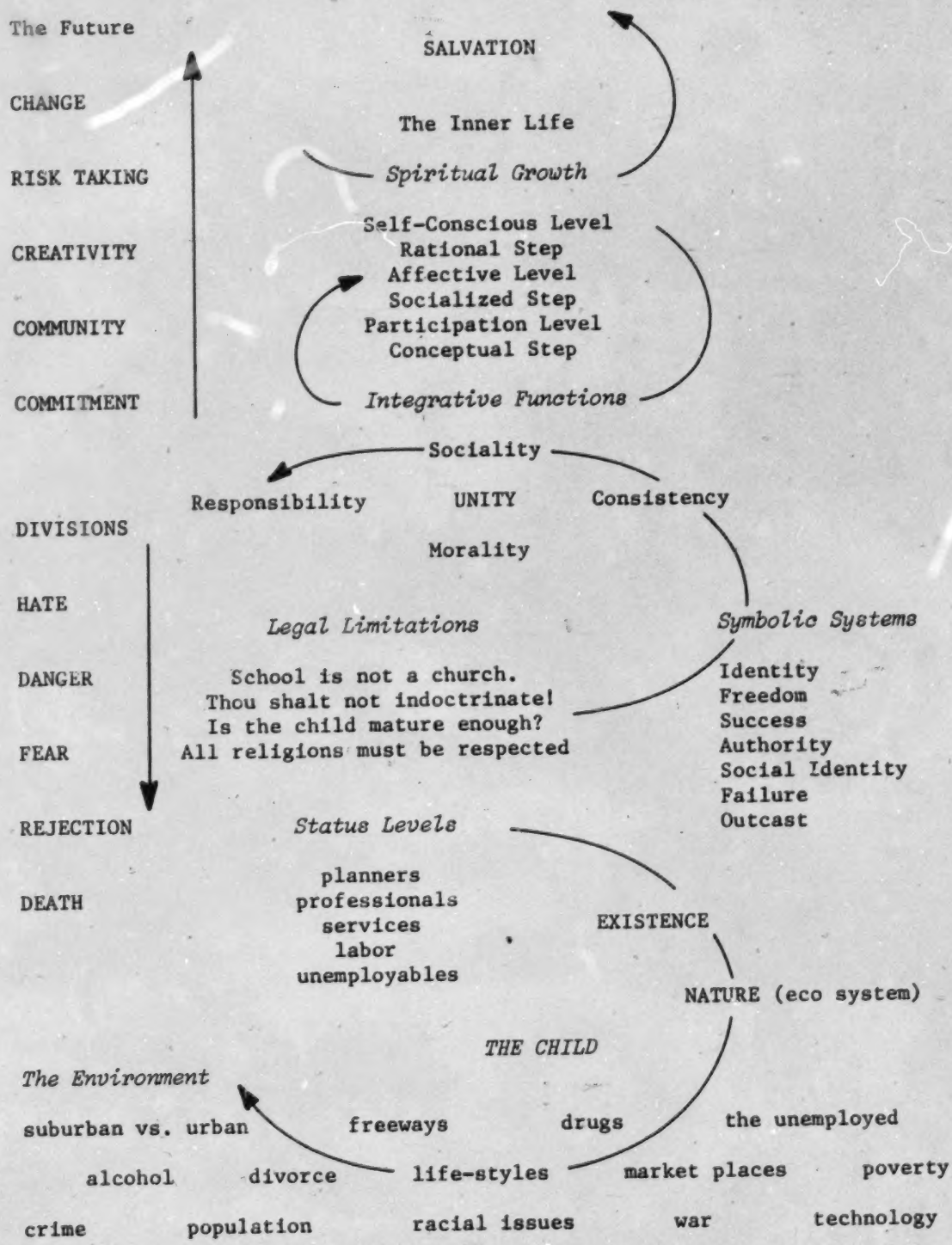

Fig. 6 2 Dimensional Topology

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